The Bombay Gazette.

No. 6,538.—New Series. BOMBAY:—TUESDAY, JANUARY 29, 1867. Annual Subscription in advance...Rupees Fifty-Two

THE BOMBAY GAZETTE.

TERMS OF SUBSCRIPTION.

For a year in advance, delivered in Town..... Rs. 56
including postage..... „ 72
For half a year in advance, delivered in Town... „ 28
including postage..... „ 36
For three months advance, delivered in Town .. „ 16
including postage..... „ 18
For one month, delivered in Town..... „ 6
including postage..... „ 7
Single Copy for Cash..... „ 0 1
Book Numbers..... „ 0 2

TERMS FOR ADVERTISEMENTS.

For Ten lines and under
First insertion..... Rs. 5 0
Second Do. ..... „ 3 8
Third Do. ..... „ 2 8
Fourth and succeeding insertions..... „ 0 2 As. per line.

Any advertisement counted as less than eight lines.

LONG ADVERTISEMENTS.

First insertion ... 7 As. per line.
Second Do. ... 4 „ „
Third and succeeding „ ... 2 „ „
In the Native languages double the above.
Domestic Occurrences, Each...Rupee 1.

DOMESTIC OCCURRENCES.

The charge for notifying a Domestic Occurrence is One Rupee.

BOMBAY.

BIRTHS.

CADELL.—January 27th, at Bombay, the wife of Major A. Cadell, H. M. 64th Regt., of a son.

PHILLIPS.—January 24th, at Kirkee, the wife of Ensign Phillips, 2nd Bombay Native Infantry, of a son.

BENGAL.

BIRTH.

OGILVY.—January 21st, at No. 1, Larkin's Lane, Calcutta, the wife of Sheriff Ogilvy, Esq., of a son.

MARRIAGE.

BROOKS—REVINGTON.—January 19th, at St. Stephen's Church, Kidderpore, by the Rev. J. Cave Browne, M. A., Frederick Sutherland Brooks, Esq., to Emily, daughter of Alfred Revington, Esq., of the Grange Co. Durham.

NORTH-WEST PROVINCES.

MARRIAGES.

MOONEY—JENNEY.—January 19th, at Farrackpore, by the Rev. Charles Gilbertt, M.A., Chaplain, William Henry Adley, Esq., Captain, 5th Bengal Cavalry, (Roberts' Horse), to Evelina Rose, youngest daughter of Major General George Jenney, late of Meerut.

JACKSON—January 19th, at St. Stephen's Church, Kidderpore, by the Rev. J. Cave Browne, Charles N. Jackson, Esq., C. E., son of J. S. Judge, Esq., to Nora, youngest daughter of the late Walker Pearson, Esq., of Glasgow.

SHIPPING.

STEAM COMMUNICATION WITH THE PERSIAN GULF.

THE British India Steam Navigation Company (Limited), under contract with Government, despatch Steamers every month from Bombay to the Persian Gulf, touching at Muscat, Bunder Abassi, Lingah, Bushire, and Mohammerah on the following dates:—

Leave Bussorah	16th & 28rd	Arrive Bushire	20th & 24th	Leave Bussorah	30th & 2nd
„ Bushire	17th & 25th	„ Muscat	22nd & 26th	„ Bushire	3rd & 6th
„ Muscat	18th & 26th	„ Lingah	23rd & 27th	„ Muscat	4th & 7th
Arrive Bombay	21st & 29th	„ Bunder Abassi	24th & 28th	„ Lingah	5th & 8th
				„ Bunder Abassi	6th & 9th
				Arrive Bombay	9th & 12th

The Steamer "FARIDA," 150 tons, 150 H. P., Commander [illegible], will be despatched as above on the 5th February.

W. NICOL & Co., Agents.

STEAM COMMUNICATION WITH KURRACHEE.

Through booking to Kurrachee by the first available Steamer for Sukkur, Moultan, Lahore and Umritsar, with the Punjaub inland steam Company's Steamers.

THE British India Steam Navigation Company (Limited), under contract with Government, despatch a Steamer with mails, passengers, and cargo to Kurrachee twenty hours after arrival of the P. and O. Company's Mail Steamer from Suez.

DATES OF DEPARTURE.

From Bombay usually about..... 11th and 26th.
Kurrachee on..... 16th and 30th.

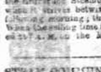
The Steam Ship "COMORIN," 302 tons, 100 H. P., Commander [illegible], will be despatched as above twenty hours after the arrival of the Overland Mail.

The Kaghlan Mail arrives between 9 P. M. and 6 A. M., the Despatch Steamer sails punctually twelve hours after, but when the Mail arrives between 6 A. M. and 9 P. M. it is despatched at 7 the following morning; time is to avoid Passengers embarking at night. When the Mail arrives from Kaghlan on Monday, the Steamer is despatched at 7 A. M. on the following morning.

W. NICOL & Co., Agents.

STEAM COMMUNICATION WITH THE MALABAR COAST, MADRAS, AND CALCUTTA.

(Intermediate Steamer of the First, Passengers and Cargo at Galle to and from Singapore, Siam, Batavia, Hongkong, Shanghai, and Manilla.)



THE British India Steam Navigation Company (Limited), under contract with Government, despatch Steamers as above twice a month, with intervening dates:—

Leave Bombay	1st & 15th	Arrive Calicut	4th & 18th	Leave Calcutta	1st & 15th
Arrive Cochin	2nd & 16th	Leave Calicut	5th & 19th	Arrive Madras	4th & 18th
Leave Cochin	3rd & 17th	Arrive Cochin	6th & 20th	Leave Madras	5th & 19th
Arrive Calicut	4th & 18th	Leave Cochin	7th & 21st	Arrive Calicut	8th & 22nd
Leave Calicut	5th & 19th	Arrive Mangalore	8th & 22nd	Leave Calicut	9th & 23rd
Arrive Mangalore	6th & 20th	Leave Mangalore	9th & 23rd	Arrive Cochin	10th & 24th
Leave Mangalore	7th & 21st	Arrive Cochin	10th & 24th	Leave Cochin	11th & 25th
Arrive Cochin	8th & 22nd	Leave Cochin	11th & 25th	Arrive Mangalore	12th & 26th
Leave Cochin	9th & 23rd	Arrive Calicut	12th & 26th	Leave Mangalore	13th & 27th
Arrive Calicut	10th & 24th	Leave Calicut	13th & 27th	Arrive Cochin	14th & 28th
Leave Calicut	11th & 25th	Arrive Tellicherry	14th & 28th	Leave Cochin	15th & 29th
Arrive Tellicherry	12th & 26th	Leave Tellicherry	15th & 29th	Arrive Calicut	16th & 30th
Leave Tellicherry	13th & 27th	Arrive Calicut	16th & 30th	Leave Calicut	17th & 31st
Arrive Calicut	14th & 28th	Leave Calicut	17th & 31st	Arrive Tellicherry	18th & 1st
Leave Calicut	15th & 29th	Arrive Cochin	18th & 1st	Leave Tellicherry	19th & 2nd
Arrive Cochin	16th & 30th	Leave Cochin	19th & 2nd	Arrive Calicut	20th & 3rd
Leave Cochin	17th & 31st	Arrive Mangalore	20th & 3rd	Leave Calicut	21st & 4th
Arrive Mangalore	18th & 1st	Leave Mangalore	21st & 4th	Arrive Cochin	22nd & 5th
Leave Mangalore	19th & 2nd	Arrive Cochin	22nd & 5th	Leave Cochin	23rd & 6th
Arrive Cochin	20th & 3rd	Leave Cochin	23rd & 6th	Arrive Calicut	24th & 7th
Leave Cochin	21st & 4th	Arrive Calicut	24th & 7th	Leave Calicut	25th & 8th
Arrive Calicut	22nd & 5th	Leave Calicut	25th & 8th	Arrive Cochin	26th & 9th
Leave Calicut	23rd & 6th	Arrive Cochin	26th & 9th	Leave Cochin	27th & 10th
Arrive Cochin	24th & 7th	Leave Cochin	27th & 10th	Arrive Mangalore	28th & 11th
Leave Cochin	25th & 8th	Arrive Mangalore	28th & 11th	Leave Mangalore	29th & 12th
Arrive Mangalore	26th & 9th	Leave Mangalore	29th & 12th	Arrive Cochin	30th & 13th
Leave Mangalore	27th & 10th	Arrive Cochin	30th & 13th	Leave Cochin	31st & 14th
Arrive Cochin	28th & 11th	Leave Cochin	31st & 14th	Arrive Calicut	1st & 15th
Leave Cochin	29th & 12th	Arrive Calicut	1st & 15th	Leave Calicut	2nd & 16th
Arrive Calicut	30th & 13th	Leave Calicut	2nd & 16th	Arrive Tellicherry	3rd & 17th
Leave Calicut	31st & 14th	Arrive Tellicherry	3rd & 17th	Leave Tellicherry	4th & 18th
Arrive Tellicherry	1st & 15th	Leave Tellicherry	4th & 18th	Arrive Calicut	5th & 19th
Leave Tellicherry	2nd & 16th	Arrive Calicut	5th & 19th	Leave Calicut	6th & 20th
Arrive Calicut	3rd & 17th	Leave Calicut	6th & 20th	Arrive Cochin	7th & 21st
Leave Calicut	4th & 18th	Arrive Cochin	7th & 21st	Leave Cochin	8th & 22nd
Arrive Cochin	5th & 19th	Leave Cochin	8th & 22nd	Arrive Mangalore	9th & 23rd
Leave Cochin	6th & 20th	Arrive Mangalore	9th & 23rd	Leave Mangalore	10th & 24th
Arrive Mangalore	7th & 21st	Leave Mangalore	10th & 24th	Arrive Cochin	11th & 25th
Leave Mangalore	8th & 22nd	Arrive Cochin	11th & 25th	Leave Cochin	12th & 26th
Arrive Cochin	9th & 23rd	Leave Cochin	12th & 26th	Arrive Calicut	13th & 27th
Leave Cochin	10th & 24th	Arrive Calicut	13th & 27th	Leave Calicut	14th & 28th
Arrive Calicut	11th & 25th	Leave Calicut	14th & 28th	Arrive Tellicherry	15th & 29th
Leave Tellicherry	12th & 26th	Arrive Tellicherry	15th & 29th	Leave Tellicherry	16th & 30th
Arrive Calicut	13th & 27th	Leave Tellicherry	16th & 30th	Arrive Calicut	17th & 31st
Leave Calicut	14th & 28th	Arrive Calicut	17th & 31st	Leave Calicut	18th & 1st
Arrive Cochin	15th & 29th	Leave Calicut	18th & 1st	Arrive Cochin	19th & 2nd
Leave Cochin	16th & 30th	Arrive Cochin	19th & 2nd	Leave Cochin	20th & 3rd
Arrive Mangalore	17th & 31st	Leave Cochin	20th & 3rd	Arrive Mangalore	21st & 4th
Leave Mangalore	18th & 1st	Arrive Mangalore	21st & 4th	Leave Mangalore	22nd & 5th
Arrive Cochin	19th & 2nd	Leave Mangalore	22nd & 5th	Arrive Cochin	23rd & 6th
Leave Cochin	20th & 3rd	Arrive Cochin	23rd & 6th	Leave Cochin	24th & 7th
Arrive Calicut	21st & 4th	Leave Cochin	24th & 7th	Arrive Calicut	25th & 8th
Leave Calicut	22nd & 5th	Arrive Calicut	25th & 8th	Leave Calicut	26th & 9th
Arrive Tellicherry	23rd & 6th	Leave Calicut	26th & 9th	Arrive Cochin	27th & 10th
Leave Tellicherry	24th & 7th	Arrive Cochin	27th & 10th	Leave Cochin	28th & 11th
Arrive Calicut	25th & 8th	Leave Cochin	28th & 11th	Arrive Mangalore	29th & 12th
Leave Calicut	26th & 9th	Arrive Mangalore	29th & 12th	Leave Mangalore	30th & 13th
Arrive Cochin	27th & 10th	Leave Mangalore	30th & 13th	Arrive Cochin	31st & 14th
Leave Cochin	28th & 11th	Arrive Cochin	31st & 14th	Leave Cochin	1st & 15th
Arrive Mangalore	29th & 12th	Leave Cochin	1st & 15th	Arrive Mangalore	2nd & 16th
Leave Mangalore	30th & 13th	Arrive Mangalore	2nd & 16th	Leave Mangalore	3rd & 17th
Arrive Cochin	31st & 14th	Leave Mangalore	3rd & 17th	Arrive Cochin	4th & 18th
Leave Cochin	1st & 15th	Arrive Cochin	4th & 18th	Leave Cochin	5th & 19th
Arrive Calicut	2nd & 16th	Leave Cochin	5th & 19th	Arrive Calicut	6th & 20th
Leave Calicut	3rd & 17th	Arrive Calicut	6th & 20th	Leave Calicut	7th & 21st
Arrive Tellicherry	4th & 18th	Leave Calicut	7th & 21st	Arrive Tellicherry	8th & 22nd
Leave Tellicherry	5th & 19th	Arrive Tellicherry	8th & 22nd	Leave Tellicherry	9th & 23rd
Arrive Calicut	6th & 20th	Leave Tellicherry	9th & 23rd	Arrive Calicut	10th & 24th
Leave Calicut	7th & 21st	Arrive Calicut	10th & 24th	Leave Calicut	11th & 25th
Arrive Cochin	8th & 22nd	Leave Calicut	11th & 25th	Arrive Cochin	12th & 26th
Leave Cochin	9th & 23rd	Arrive Cochin	12th & 26th	Leave Cochin	13th & 27th
Arrive Mangalore	10th & 24th	Leave Cochin	13th & 27th	Arrive Mangalore	14th & 28th
Leave Mangalore	11th & 25th	Arrive Mangalore	14th & 28th	Leave Mangalore	15th & 29th
Arrive Cochin	12th & 26th	Leave Mangalore	15th & 29th	Arrive Cochin	16th & 30th
Leave Cochin	13th & 27th	Arrive Cochin	16th & 30th	Leave Cochin	17th & 31st
Arrive Calicut	14th & 28th	Leave Cochin	17th & 31st	Arrive Calicut	18th & 1st
Leave Calicut	15th & 29th	Arrive Calicut	18th & 1st	Leave Calicut	19th & 2nd
Arrive Tellicherry	16th & 30th	Leave Calicut	19th & 2nd	Arrive Tellicherry	20th & 3rd
Leave Tellicherry	17th & 31st	Arrive Tellicherry	20th & 3rd	Leave Tellicherry	21st & 4th
Arrive Calicut	18th & 1st	Leave Tellicherry	21st & 4th	Arrive Calicut	22nd & 5th
Leave Calicut	19th & 2nd	Arrive Calicut	22nd & 5th	Leave Calicut	23rd & 6th
Arrive Cochin	20th & 3rd	Leave Calicut	23rd & 6th	Arrive Cochin	24th & 7th
Leave Cochin	21st & 4th	Arrive Cochin	24th & 7th	Leave Cochin	25th & 8th
Arrive Calicut	22nd & 5th	Leave Cochin	25th & 8th	Arrive Calicut	26th & 9th
Leave Calicut	23rd & 6th	Arrive Calicut	26th & 9th	Leave Calicut	27th & 10th
Arrive Tellicherry	24th & 7th	Leave Calicut	27th & 10th	Arrive Tellicherry	28th & 11th
Leave Tellicherry	25th & 8th	Arrive Tellicherry	28th & 11th	Leave Tellicherry	29th & 12th
Arrive Calicut	26th & 9th	Leave Tellicherry	29th & 12th	Arrive Calicut	30th & 13th
Leave Calicut	27th & 10th	Arrive Calicut	30th & 13th	Leave Calicut	31st & 14th
Arrive Cochin	28th & 11th	Leave Calicut	31st & 14th	Arrive Cochin	1st & 15th
Leave Cochin	29th & 12th	Arrive Cochin	1st & 15th	Leave Cochin	2nd & 16th
Arrive Mangalore	30th & 13th	Leave Cochin	2nd & 16th	Arrive Mangalore	3rd & 17th
Leave Mangalore	31st & 14th	Arrive Mangalore	3rd & 17th	Leave Mangalore	4th & 18th
Arrive Cochin	1st & 15th	Leave Mangalore	4th & 18th	Arrive Cochin	5th & 19th
Leave Cochin	2nd & 16th	Arrive Cochin	5th & 19th	Leave Cochin	6th & 20th
Arrive Calicut	3rd & 17th	Leave Cochin	6th & 20th	Arrive Calicut	7th & 21st
Leave Calicut	4th & 18th	Arrive Calicut	7th & 21st	Leave Calicut	8th & 22nd
Arrive Tellicherry	5th & 19th	Leave Calicut	8th & 22nd	Arrive Tellicherry	9th & 23rd
Leave Tellicherry	6th & 20th	Arrive Tellicherry	9th & 23rd	Leave Tellicherry	10th & 24th
Arrive Calicut	7th & 21st	Leave Tellicherry	10th & 24th	Arrive Calicut	11th & 25th
Leave Calicut	8th & 22nd	Arrive Calicut	11th & 25th	Leave Calicut	12th & 26th
Arrive Cochin	9th & 23rd	Leave Calicut	12th & 26th	Arrive Cochin	13th & 27th
Leave Cochin	10th & 24th	Arrive Cochin	13th & 27th	Leave Cochin	14th & 28th
Arrive Mangalore	11th & 25th	Leave Cochin	14th & 28th	Arrive Mangalore	15th & 29th
Leave Mangalore	12th & 26th	Arrive Mangalore	15th & 29th	Leave Mangalore	16th & 30th
Arrive Cochin	13th & 27th	Leave Mangalore	16th & 30th	Arrive Cochin	17th & 31st
Leave Cochin	14th & 28th	Arrive Cochin	17th & 31st	Leave Cochin	18th & 1st
Arrive Calicut	15th & 29th	Leave Cochin	18th & 1st	Arrive Calicut	19th & 2nd
Leave Calicut	16th & 30th	Arrive Calicut	19th & 2nd	Leave Calicut	20th & 3rd
Arrive Tellicherry	17th & 31st	Leave Calicut	20th & 3rd	Arrive Tellicherry	21st & 4th
Leave Tellicherry	18th & 1st	Arrive Tellicherry	21st & 4th	Leave Tellicherry	22nd & 5th
Arrive Calicut	19th & 2nd	Leave Tellicherry	22nd & 5th	Arrive Calicut	23rd & 6th
Leave Calicut	20th & 3rd	Arrive Calicut	23rd & 6th	Leave Calicut	24th & 7th
Arrive Cochin	21st & 4th	Leave Calicut	24th & 7th	Arrive Cochin	25th & 8th
Leave Cochin	22nd & 5th	Arrive Cochin	25th & 8th	Leave Cochin	26th & 9th
Arrive Calicut	23rd & 6th	Leave Cochin	26th & 9th	Arrive Calicut	27th & 10th
Leave Calicut	24th & 7th	Arrive Calicut	27th & 10th	Leave Calicut	28th & 11th
Arrive Tellicherry	25th & 8th	Leave Calicut	28th & 11th	Arrive Tellicherry	29th & 12th
Leave Tellicherry	26th & 9th	Arrive Tellicherry	29th & 12th	Leave Tellicherry	30th & 13th
Arrive Calicut	27th & 10th	Leave Tellicherry	30th & 13th	Arrive Calicut	31st & 14th
Leave Calicut	28th & 11th	Arrive Calicut	31st & 14th	Leave Calicut	1st & 15th
Arrive Cochin	29th & 12th	Leave Calicut	1st & 15th	Arrive Cochin	2nd & 16th
Leave Cochin	30th & 13th	Arrive Cochin	2nd & 16th	Leave Cochin	3rd & 17th
Arrive Mangalore	31st & 14th	Leave Cochin	3rd & 17th	Arrive Mangalore	4th & 18th
Leave Mangalore	1st & 15th	Arrive Mangalore	4th & 18th	Leave Mangalore	5th & 19th
Arrive Cochin	2nd & 16th	Leave Mangalore	5th & 19th	Arrive Cochin	6th & 20th
Leave Cochin	3rd & 17th	Arrive Cochin	6th & 20th	Leave Cochin	7th & 21st
Arrive Calicut	4th & 18th	Leave Cochin	7th & 21st	Arrive Calicut	8th & 22nd
Leave Calicut	5th & 19th	Arrive Calicut	8th & 22nd	Leave Calicut	9th & 23rd
Arrive Tellicherry	6th & 20th	Leave Calicut	9th & 23rd	Arrive Tellicherry	10th & 24th
Leave Tellicherry	7th & 21st	Arrive Tellicherry	10th & 24th	Leave Tellicherry	11th & 25th
Arrive Calicut	8th & 22nd	Leave Tellicherry	11th & 25th	Arrive Calicut	12th & 26th
Leave Calicut	9th & 23rd	Arrive Calicut	12th & 26th	Leave Calicut	13th & 27th
Arrive Cochin	10th & 24th	Leave Calicut	13th & 27th	Arrive Cochin	14th & 28th
Leave Cochin	11th & 25th	Arrive Cochin	14th & 28th	Leave Cochin	15th & 29th
Arrive Mangalore	12th & 26th	Leave Cochin	15th & 29th	Arrive Mangalore	16th & 30th
Leave Mangalore	13th & 27th	Arrive Mangalore	16th & 30th	Leave Mangalore	17th & 31st
Arrive Cochin	14th & 28th	Leave Mangalore	17th & 31st	Arrive Cochin	18th & 1st
Leave Cochin	15th & 29th	Arrive Cochin	18th & 1st	Leave Cochin	19th & 2nd
Arrive Calicut	16th & 30th	Leave Cochin	19th & 2nd	Arrive Calicut	20th & 3rd
Leave Calicut	17th & 31st	Arrive Calicut	20th & 3rd	Leave Calicut	21st & 4th
Arrive Tellicherry	18th & 1st	Leave Calicut	21st & 4th	Arrive Tellicherry	22nd & 5th
Leave Tellicherry	19th & 2nd	Arrive Tellicherry	22nd & 5th	Leave Tellicherry	23rd & 6th
Arrive Calicut	20th & 3rd	Leave Tellicherry	23rd & 6th	Arrive Calicut	24th & 7th
Leave Calicut	21st & 4th	Arrive Calicut	24th & 7th	Leave Calicut	25th & 8th
Arrive Cochin	22nd & 5th	Leave Calicut	25th & 8th	Arrive Cochin	26th & 9th
Leave Cochin	23rd & 6th	Arrive Cochin	26th & 9th	Leave Cochin	27th & 10th
Arrive Mangalore	24th & 7th	Leave Cochin	27th & 10th	Arrive Mangalore	28th & 11th
Leave Mangalore	25th & 8th	Arrive Mangalore	28th & 11th	Leave Mangalore	29th & 12th
Arrive Cochin	26th & 9th	Leave Mangalore	29th & 12th	Arrive Cochin	30th & 13th
Leave Cochin	27th & 10th	Arrive Cochin	30th & 13th	Leave Cochin	31st & 14th
Arrive Calicut	28th & 11th	Leave Cochin	31st & 14th	Arrive Calicut	1st & 15th
Leave Calicut	29th & 12th	Arrive Calicut	1st & 15th	Leave Calicut	2nd & 16th
Arrive Tellicherry	30th & 13th	Leave Calicut	2nd & 16th	Arrive Tellicherry	3rd & 17th
Leave Tellicherry	31st & 14th	Arrive Tellicherry	3rd & 17th	Leave Tellicherry	4th & 18th
Arrive Calicut	1st & 15th	Leave Tellicherry	4th & 18th	Arrive Calicut	5th & 19th
Leave Calicut	2nd & 16th	Arrive Calicut	5th & 19th	Leave Calicut	6th & 20th
Arrive Cochin	3rd & 17th	Leave Calicut	6th & 20th	Arrive Cochin	7th & 21st
Leave Cochin	4th & 18th	Arrive Cochin	7th & 21st	Leave Cochin	8th & 22nd
Arrive Mangalore	5th & 19th	Leave Cochin	8th & 22nd	Arrive Mangalore	9th & 23rd
Leave Mangalore	6th & 20th	Arrive Mangalore	9th & 23rd	Leave Mangalore	10th & 24th
Arrive Cochin	7th & 21st	Leave Mangalore	10th & 24th	Arrive Cochin	11th & 25th
Leave Cochin	8th & 22nd	Arrive Cochin	11th & 25th	Leave Cochin	12th & 26th
Arrive Calicut	9th & 23rd	Leave Cochin	12th & 26th	Arrive Calicut	13th & 27th
Leave Calicut	10th & 24th	Arrive Calicut	13th & 27th	Leave Calicut	14th & 28th
Arrive Tellicherry	11th & 25th	Leave Calicut	14th & 28th	Arrive Tellicherry	15th & 29th
Leave Tellicherry	12th & 26th	Arrive Tellicherry	15th & 29th	Leave Tellicherry	16th & 30th
Arrive Calicut	13th & 27th	Leave Tellicherry	16th & 30th	Arrive Calicut	17th & 31st
Leave Calicut	14th & 28th	Arrive Calicut	17th & 31st	Leave Calicut	18th & 1st
Arrive Cochin	15th & 29th	Leave Calicut	18th & 1st	Arrive Cochin	19th & 2nd
Leave Cochin	16th & 30th	Arrive Cochin	19th & 2nd	Leave Cochin	20th & 3rd
Arrive Mangalore	17th & 31st	Leave Cochin	20th & 3rd	Arrive Mangalore	21st & 4th
Leave Mangalore	18th & 1st	Arrive Mangalore	21st & 4th	Leave Mangalore	22nd & 5th
Arrive Cochin	19th & 2nd	Leave Mangalore	22nd & 5th	Arrive Cochin	23rd & 6th
Leave Cochin	20th & 3rd	Arrive Cochin	23rd & 6th	Leave Cochin	24th & 7th
Arrive Calicut	21st & 4th	Leave Cochin	24th & 7th	Arrive Calicut	25th & 8th
Leave Calicut	22nd & 5th	Arrive Calicut	25th & 8th	Leave Calicut	26th & 9th
Arrive Tellicherry	23rd & 6th	Leave Calicut	26th & 9th	Arrive Cochin	27th & 10th
Leave Tellicherry	24th & 7th	Arrive Cochin	27th & 10th	Leave Cochin	28th & 11th
Arrive Calicut	25th & 8th	Leave Cochin	28th & 11th	Arrive Mangalore	29th & 12th
Leave Calicut	26th & 9th	Arrive Mangalore	29th & 12th	Leave Mangalore	30th & 13th
Arrive Cochin	27th & 10th	Leave Mangalore	30th & 13th	Arrive Cochin	31st & 14th
Leave Cochin	28th & 11th	Arrive Cochin	31st & 14th	Leave Cochin	1st & 15th
Arrive Mangalore	29th & 12th	Leave Cochin	1st & 15th	Arrive Mangalore	2nd & 16th
Leave Mangalore	30th & 13th	Arrive Mangalore	2nd & 16th	Leave Mangalore	3rd & 17th
Arrive Cochin	31st & 14th	Leave Mangalore	3rd & 17th	Arrive Cochin	4th & 18th
Leave Cochin	1st & 15th	Arrive Cochin	4th & 18th	Leave Cochin	5th & 19th
Arrive Calicut	2nd & 16th	Leave Cochin	5th & 19th	Arrive Calicut	6th & 20th
Leave Calicut	3rd & 17th	Arrive Calicut	6th & 20th	Leave Calicut	7th & 21st
Arrive Tellicherry	4th & 18th	Leave Calicut	7th & 21st	Arrive Tellicherry	8th & 22nd
Leave Tellicherry	5th & 19th	Arrive Tellicherry	8th & 22nd	Leave Tellicherry	9th & 23rd
Arrive Calicut	6th & 20th	Leave Tellicherry	9th & 23rd	Arrive Calicut	10th & 24th
Leave Calicut	7th & 21st	Arrive Calicut	10th & 24th	Leave Calicut	11th & 25th
Arrive Cochin	8th & 22nd	Leave Calicut	11th & 25th	Arrive Cochin	12th & 26th
Leave Cochin	9th & 23rd	Arrive Cochin	12th & 26th	Leave Cochin	13th & 27th
Arrive Mangalore	10th & 24th	Leave Cochin	13th & 27th	Arrive Mangalore	14th & 28th
Leave Mangalore	11th & 25th	Arrive Mangalore	14th & 28th	Leave Mangalore	15th & 29th
Arrive Cochin	12th & 26th	Leave Mangalore	15th & 29th	Arrive Cochin	16th & 30th
Leave Cochin	13th & 27th	Arrive Cochin	16th & 30th	Leave Cochin	17th & 31st
Arrive Calicut	14th & 28th	Leave Cochin	17th & 31st	Arrive Calicut	18th & 1st
Leave Calicut	15th & 29th	Arrive Calicut	18th & 1st	Leave Calicut	19th & 2nd
Arrive Tellicherry	16th & 30th	Leave Calicut	19th & 2nd	Arrive Tellicherry	20th & 3rd
Leave Tellicherry	17th & 31st	Arrive Tellicherry	20th & 3rd	Leave Tellicherry	21st & 4th
Arrive Calicut	18th & 1st	Leave Tellicherry	21st & 4th	Arrive Calicut	22nd & 5th
Leave Calicut	19th & 2nd	Arrive Calicut	22nd & 5th	Leave Calicut	23rd & 6th
Arrive Cochin	20th & 3rd	Leave Calicut	23rd & 6th	Arrive Cochin	24th & 7th
Leave Cochin	21st & 4th	Arrive Cochin	24th & 7th	Leave Cochin	25th & 8th
Arrive Calicut	22nd & 5th	Leave Cochin	25th & 8th	Arrive Calicut	26th & 9th
Leave Calicut	23rd & 6th	Arrive Calicut	26th & 9th	Leave Calicut	27th & 10th
Arrive Tellicherry	24th & 7th	Leave Calicut	27th & 10th	Arrive Tellicherry	28th & 11th
Leave Tellicherry	25th & 8th	Arrive Tellicherry	28th & 11th	Leave Tellicherry	29th & 12th
Arrive Calicut	26th & 9th	Leave Tellicherry	29th & 12th	Arrive Calicut	30th & 13th
Leave Calicut	27th & 10th	Arrive Calicut	30th & 13th	Leave Calicut	31st & 14th
Arrive Cochin	28th & 11th	Leave Calicut	31st & 14th	Arrive Cochin	1st & 15th
Leave Cochin	29th & 12th	Arrive Cochin	1st & 15th	Leave Cochin	2nd & 16th
Arrive Mangalore	30th & 13th	Leave Cochin	2nd & 16th	Arrive Mangalore	3rd & 17th
Leave Mangalore	31st & 14th	Arrive Mangalore	3rd & 17th	Leave Mangalore	4th & 18th
Arrive Cochin	1st & 15th	Leave Mangalore	4th & 18th	Arrive Cochin	5th & 19th
Leave Cochin	2nd & 16th	Arrive Cochin	5th & 19th	Leave Cochin	6th & 20th
Arrive Calicut	3rd & 17th	Leave Cochin	6th & 20th	Arrive Calicut	7th & 21st
Leave Calicut	4th & 18th	Arrive Calicut	7th & 21st	Leave Calicut	8th & 22nd
Arrive Tellicherry	5th & 19th	Leave Calicut	8th & 22nd	Arrive Tellicherry	9th & 23rd
Leave Tellicherry	6th & 20th	Arrive Tellicherry	9th & 23rd	Leave Tellicherry	10th & 24th
Arrive Calicut	7th & 21st	Leave Tellicherry	10th & 24th	Arrive Calicut	11th & 25th
Leave Calicut	8th & 22nd	Arrive Calicut	11th & 25th	Leave Calicut	12th & 26th
Arrive Cochin	9th & 23rd	Leave Calicut	12th & 26th	Arrive Cochin	13th & 27th
Leave Cochin	10th & 24th	Arrive Cochin	13th & 27th	Leave Cochin	14th & 28th
Arrive Mangalore	11th & 25th	Leave Cochin	14th & 28th	Arrive Mangalore	15th & 29th
Leave Mangalore	12th & 26th	Arrive Mangalore	15th & 29th	Leave Mangalore	16th & 30th
Arrive Cochin	13th & 27th	Leave Mangalore	16th & 30th	Arrive Cochin	17th & 31st
Leave Cochin	14th & 28th	Arrive Cochin	17th & 31st	Leave Cochin	18th & 1st
Arrive Calicut	15th & 29th	Leave Cochin	18th & 1st	Arrive Calicut	19th & 2nd
Leave Calicut	16th & 30th	Arrive Calicut	19th & 2nd	Leave Calicut	20th & 3rd
Arrive Tellicherry	17th & 31st	Leave Calicut	20th & 3rd	Arrive Tellicherry	21st & 4th
Leave Tellicherry	18th & 1st	Arrive Tellicherry	21st & 4th	Leave Tellicherry	22nd & 5th
Arrive Calicut	19th & 2nd	Leave Tellicherry	22nd & 5th	Arrive Calicut	23rd & 6th
Leave Calicut	20th & 3rd	Arrive Calicut	23rd & 6th	Leave Calicut	24th & 7th
Arrive Cochin	21st & 4th	Leave Calicut	24th & 7th	Arrive Cochin	25th & 8th
Leave Cochin	22nd & 5th	Arrive Cochin	25th & 8th	Leave Cochin	26th & 9th
Arrive Calicut	23rd & 6th	Leave Cochin	26th & 9th	Arrive Calicut	27th & 10th
Leave Calicut	24th & 7th	Arrive Calicut	27th & 10th	Leave Calicut	28th & 11th
Arrive Tellicherry	25th & 8th	Leave Calicut	28th & 11th	Arrive Tellicherry	29th & 12th
Leave Tellicherry	26th & 9th	Arrive Tellicherry	29th & 12th	Leave Tellicherry	30th & 13th
Arrive Calicut	27th & 10th	Leave Tellicherry	30th & 13th	Arrive Calicut	31st & 14th
Leave Calicut	28th & 11th	Arrive Calicut	31st & 14th	Leave Calicut	1st & 15th
Arrive Cochin	29th & 12th	Leave Calicut	1st & 15th	Arrive Cochin	2nd & 16th
Leave Cochin	30th & 13th	Arrive Cochin	2nd & 16th	Leave Cochin	3rd & 17th
Arrive Mangalore	31st & 14th	Leave Cochin	3rd & 17th	Arrive Mangalore	4th & 18th
Leave Mangalore	1st & 15th	Arrive Mangalore	4th & 18th	Leave Mangalore	5th & 19th
Arrive Cochin	2nd & 16th	Leave Mangalore	5th & 19th	Arrive Cochin	6th & 20th
Leave Cochin	3rd & 17th	Arrive Cochin	6th & 20th	Leave Cochin	7th & 21st
Arrive Calicut	4th & 18th	Leave Cochin	7th & 21st	Arrive Calicut	8th & 22nd
Leave Calicut	5th & 19th	Arrive Calicut	8th & 22nd	Leave Calicut	9th & 23rd
Arrive Tellicherry	6th & 20th	Leave Calicut	9th & 23rd	Arrive Tellicherry	10th & 24th
Leave Tellicherry	7th & 21st	Arrive Tellicherry	10th & 24th	Leave Tellicherry	11th & 25th
Arrive Calicut	8th & 22nd

COMMERCIAL INTELLIGENCE.

THE SHARE MARKET.

MONDAY AFTERNOON.

A VERY small business has been done in shares during the day; but most descriptions are steady at our quotations. Back Bays close at Rs. 2,600 nominal, Elphinstones at Rs. 610, Freres shares at Rs. 195 to Rs. 200, Mazagons at Rs. 825 to Rs. 830, but we hear of no transactions. Royal and Presidency Bank shares are firm at Rs. 70, with an upward tendency. Bank of Bombay shares are dull at 42 per cent discount, and Old Financial shares stand at about Rs. 27 per share without inquiry.

SHIPPING COMPANIES.

40,000	4,000	3,600	....	Bombay Ship Co...	1,700
200,000	2,000	25	....	B. Coast and River Steam Nav. Co.	No quotations.
60,000	1,000	1,000	....	Bombay Landing & Shipping Co	1,075 per share.
30,000	1,000	1,000	....	Bombay and Bengal Steam-ship Co...	850 to 900
120,000	4,000	2,500	....	Friscott Wedge Co.	325 per share.
20,000	50	500	....	Vogue Patent Ship Building & Foundry Co.	
....	....	1,000	....	Union Shipping Co. Limited	No quotations.
....	....	1,000	....	Western India Ship Co.	

FINANCIAL ASSOCIATIONS.

....	400	100	19	Bengal Credit Mob. & Financial Corp.	42 per sh.
2,000,000	200	10,000	4 p.c.	Bombay Securities, Loan & Trust Co.	20 to 17 p. share.
1,000,000	400	13	.....	Financial Assn. of India and China.	17 to 18 p. share.

RAILWAY COMPANIES.

250	nil	5 p.c.	G. I. P. Railway Con. annual Divd.	223 per sh.
250	216	9 p.c.	B. B. & C. I. Railway Co.	
250	22	8 p.c.	do.	No quota. issd.
2,000	nil	5 p.c.	Bombay, Baroda & C. I. R. Co.	

EXCHANGE.

On.	Terms.	Rates.
London Bank ...	4 months' sight...	1s. 11¾d.
Do. Commercial ...	4 Do. do. ...	1s. 11⅝d. to 1s. 11¾d.
Do.	4 Do. do. ...	2s. 0d. to 2s. 0¼d.
Calcutta	14 days sight ...	100½.
Do.	30 Do. do. ...	99½.
Madras	30 Do. do. ...	99½.
Ditto	Demand ...	116 nominal.
China Honor Bills	60 days sight ...	217.

RATES OF DISCOUNT.

BANK OF BOMBAY.

Government Securities	..	..	5 per cent.
Mercantile Bills ...	..	..	8 do.

BANK OF BENGAL.

Government Securities	..	..	6 per cent.
Mercantile Bills ...	..	..	8 do.

GOVERNMENT SECURITIES.

Rate Per cent.	Stock &c.	Transfer Loans			Rs. 89
..	Stock ..	Loan 1854-55	..	..	92
..	Ditto ..	do. 1854-55	..	..	..
..	..	do. 1856-57	..	..	88½
..	..	do. 1858-59	..	..	..
..	..	do. 1862-63	..	..	106
Bombay Mun. Co.'s Bs. bond					103
6 per cent. Public Works Loan 1854-55					103
Five and a half per cent.					101

PRICES OF BULLION, &c.

Government Cash	...	...	Rs. 10-4 at 10-7.
Bank of Bombay Notes	...	...	16-4
Carolus	...	...	295
Portuguese	...	...	195
German Crowns	...	...	200
Five-franc Pieces	...	...	210
Napoleons	...	...	166
Bank Notes	...	...	16-4
Rs. 224 to 1 English	...	...	10-4

DAILY COTTON MARKET REPORT.

BOMBAY, 28TH JANUARY.

The Cotton Market closed as under to-day:—

OLD.

Dhollerah Surat ...	500 to 525
Broach ...	280 to 285
Bloach ...	270 to 275
Scinde ...	260 to 265
Oomrawuttee ...	260 to 265
Hingunghaut ...	230 to 245
Comptah ...	290 to 295
Dharwar ...	280 to 290
Veng-urla ...	230 to 240

NEW.

Surat ...	300 to 305
Khandeish ...	290 to 295
Broach ...	280 to 285
Hingunghaut ...	270 to 275
Dharwar ...	270 to 280

Nearly Sales, ... 500 Candies.
For future Delivery ... 900 to 1,000 Candies.
Market quiet.

STATEMENT of the affairs of the Bank of Bombay on the [illegible] January 1866, compared with the statement issued on the 26th January, 1867:—

Liabilities.	19th Jan.	26th Jan.
Proprietors' Capital ..... Rs.	209,60,000	Rs. 209,60,000
Govt. Treasury balance ..... ,,	30,77,814	,, 31,07,067
Deposits at Head Office ... ,,	255,94,189	,, 255,94,189
Do. at Branches ... ... ,,	29,27,283	,, 31,34,735
Bank Notes and Bills outstanding ... ... ,,	4,65,641	,, 1,51,885
Sundries ... ... ,,	9,00,793	,, 5,36,520
	Rs. 581,65,167	Rs. 584,76,177

Assets.		
Local at Head Office and Branches ... ... Rs.	46,81,906	Rs. 47,10,142
Government Securities at Do ... ,,	169,61,402	,, 169,03,037
Other Investments at Do ... ... ,,	174,77,830	,, 175,06,830
Dead Stock ... ... ,,	10,25,831	,, 10,25,831
Bullion ... ... ,,	12,032	,, 11,999
Balances with Agencies ... ... ,,	54,200	,, 43,792
Sundries ... ... ,,	14,82,937	,, 8,54,166
Govt. Remittance Cash ... ... ,,	29,97,332	,, 41,60,547
Cash, Currency Notes at Head Office ... ... ,,	141,00,367	,, 133,45,947
Do. Branches ... ... ,,	53,20,230	,, 60,54,975
	Rs. 581,65,166	Rs. 584,76,177

MILITARY.

ARRIVALS.—JANUARY 23.

Pite, Lieutenant Colonel, Royal Engineers, on duty, from Kurrachee.
Hall, Captain, 97th Foot, on duty, from Kurrachee.
Hall, Captain, 2nd Cavalry, to rejoin, from England.
Bourke, Staff Assistant Surgeon J., Staff, on duty, from Kurrachee.
Corbett, Major H., Madras Staff Corps, to rejoin, from England.
Blair, Major V. G., 2nd Cavalry, to rejoin, from England.
Davies, Captain, Staff, on sick leave, from Nuggur.
Hutchinson, Colonel W. P., 16th Regiment N. I., on sick leave, from Nuggur.
Snow, Colonel R. T., Madras Staff Corps, Royal Engineers, Central Provinces, to rejoin, from England.
Heritage, Lieutenant W. E., Royal Horse Artillery, to rejoin, from England.
Coles, Lieutenant C. H., Staff Corps, to join, from England.
Wadworth, Ensign H., 86th Foot, to join, from England.
Gall, Ensign H. K., 5th Fusiliers, to join, from England.
Arthan, Lieutenant, 33rd Foot, on duty, from England.
Thesiger, Colonel the Hon'ble F., 95th Foot, on leave, from Kurrachee.
Fullerton, Lieutenant H. M., 1st Grenadier Regiment N. I., on duty, from England.
Beauchamp, Captain G. E., 11th Regiment M. N. I., on duty, from England.
MacAlister, Surgeon, Hyderabad Contingent, on leave, from ——.
Hall, Lieutenant Colonel G., Royal Engineers, on leave, from Poona.
Keogh, Lieutenant H. T., 20th H. W. Fusiliers, to join, from England.
Fawcus, Captain J. B., Staff, on duty, from Ahmedabad.
Tegart, Captain A., 86th Foot, on duty, from Ahmedabad.
Brown, Lieutenant Colonel G. G., Royal Horse Artillery, on leave, from Kirkee.

DEPARTURES.—JANUARY 23.

Anderson, Lieutenant Colonel W. W., Assistant Resident Baroda, on leave, to Baroda.
Phillips, Lieutenant, Staff Corps, to join, to Sadra.
Scott, Lieutenant Colonel C., Royal Engineers, on leave, to Poona.
Scott, Major E. L., Staff Corps, on medical certificate, to England.
Thesiger, Colonel the Hon'ble F., 95th Foot, on leave, to England.
Thomas, Major the Hon'ble, Inniskilling Dragoons, on duty, to England.

ARMY GENERAL ORDERS.

BY THE COMMANDER-IN-CHIEF.

Adjutant General's Office, Poona, 26th January.

PROMOTIONS, APPOINTMENTS, &c.

13th Regiment N. I.—Captain H. C. Bainbridge, Staff Corps, to officiate as Wing Officer.

FURLOUGHS, LEAVE OF ABSENCE, &c.

Ensign H. T. Deverell, 86th Foot; Ensign W. Hailes 97th Foot; and Major W. M. S. Bolton, 103rd Foot, to proceed to England by the Overland route for the purpose of appearing before a medical board.

Captain L. M. Dames, Staff Corps, from date of embarkation at Bombay on medical certificate to visit Europe.

Lieutenant Colonel G. [illegible], Royal Engineers, on leave, from Poona.

Lieutenant H. T. [illegible], 20th H. W. Fusiliers, to join, from England.

Captain J. B., Staff, on duty, from Ahmedabad.

Captain A., 86th Foot, on duty, from Ahmedabad.

Lieutenant Colonel G. G., Royal Horse Artillery, on leave, from Kirkee.

DEPARTURES.—JANUARY 23.

Anderson, Lieutenant Colonel W. W., Assistant Resident Baroda, on leave, to Baroda.

Phillips, Lieutenant, Staff Corps, to join, to Sadra.

Scott, Lieutenant Colonel C., Royal Engineers, on leave, to Poona.

Scott, Major E. L., Staff Corps, on medical certificate, to England.

Thesiger, Colonel the Hon'ble F., 95th Foot, on leave, to England.

Thomas, Major the Hon'ble, Inniskilling Dragoons, on duty, to England.

ARMY GENERAL ORDERS.

BY THE COMMANDER-IN-CHIEF.

Adjutant General's Office, Poona, 26th January.

PROMOTIONS, APPOINTMENTS, &c.

13th Regiment N. I.—Captain H. C. Bainbridge, Staff Corps, to officiate as Wing Officer.

FURLOUGHS, LEAVE OF ABSENCE, &c.

Ensign H. T. Deverell, 86th Foot; Ensign W. Hailes 97th Foot; and Major W. M. S. Bolton, 103rd Foot, to proceed to England by the Overland route for the purpose of appearing before a medical board.

Captain L. M. Dames, Staff Corps, from date of embarkation at Bombay on medical certificate to visit Europe.

Lieutenant Colonel G. [illegible], Royal Engineers, on leave, from Poona.

Lieutenant H. T. [illegible], 20th H. W. Fusiliers, to join, from England.

Captain J. B., Staff, on duty, from Ahmedabad.

Captain A., 86th Foot, on duty, from Ahmedabad.

Lieutenant Colonel G. G., Royal Horse Artillery, on leave, from Kirkee.

NEW ADVERTISEMENTS.

WANTED, a good NATIVE CLERK, well up in Accounts, to go to Borar. Salary Rs. 60 a month. Apply to "A. B.," at the Office of this Paper.

MR. ARTHUR HUSON has been admitted a PARTNER in our FIRM from the 1st instant.
Bombay, 28th January 1867. ROBINSON & Co.

BYCULLA OIL MILLS.—Raw Linseed Oil Rs. 2-7, Boiled Linseed Oil Rs. 2-9 per Imperial Gallon, delivered at the Mills. Quantities under 50 Gallons charged extra.
At ROGERS & Co.'s Works, Byculla.

PORT CANNING LAND INVESTMENT, RECLAMATION, AND DOCK COMPANY (LIMITED).—NOTICE is hereby given that the TRANSFER BOOKS of this Company will be CLOSED from the 1st to the 14th proximo, both days inclusive.
RITCHIE, STEWART & Co.,
Secretaries and Treasurers.
Elphinstone Circle, Bombay, 28th January 1867.

THE FANCY BAZAAR, got up by NATIVE LADIES under the direction of the Managing Committee of the Alexandra Institution, will be held under the patronage of LADY FRERE on THURSDAY next the 31st inst., at 3-30 P. M., in a Tent opposite the Institution and close to the Executive Engineer's Office, Hornby Row. It will be kept open from 10 A. M. to 6 P. M. up till next SATURDAY evening. As there is no time to send out special invitations all who are interested in the object will be welcome.
D. R. COLAH,
28th January 1867. Hon. Sect. A. N. G. E. I.

TEXTILE MANUFACTURES AND COSTUMES OF THE PEOPLE OF INDIA (As originally prepared under the authority of the Secretary of State for India in Council,) BY J. FORBES WATSON, M. A., M. D., F. R. A. S., Reporter on the Products of India.
Imperial 4to., morocco back, cloth, with numerous Coloured Photographs. £3 3s.

* This work—by affording a Key to the Fashions of the People, and to the Cotton, Silk, and Wool Textiles in actual use in India—is of special interest to Manufacturers, Merchants, and Agents; as also to the student and lover of ornamental art.

London:—Wm. H. Allen & Co., 13, Waterloo-place, S.W.

TENDERS will be received by the Superintendent of Marine at his Office up to Noon on THURSDAY the 31st instant, for the conveyance of Troops, the strength of which is noted in the margin.

6 Invalids.
190 Invalids.
27 Women.
11 Children over 10 years.
26 Children under 10 years.

2nd. The Tenders to be made on the conditions of the revised Articles of Agreement (copy of which will be seen on application at the Office of the Agent for Transports) and with the understanding that standing berths will have to be provided for 20 per cent. more or less of the Invalids, according to the decision of the Senior Medical authority.

3rd. The Troops to embark at Kurrachee and sail to Spithead.

4th. In the event of there not being a sufficient number of men at Kurrachee to fill the Ships taken up, the complement to be embarked at Bombay without extra charge for passage to Kurrachee.

5th. The Vessel tendered to be ready for final Survey on the 14th proximo.

6th. Tenders should specify the rates per head in Indian Currency, the ship finding fittings, provisions, and water.

7th. The Biscuit must be purchased from the Commissariat Department.

8th. Two-thirds of the Passage Money will be paid in Bombay, and the remaining one-third on the arrival of the Troops in England.

9th. All tenders must be made in a Form to be obtained at the Office of the Agent for Transports, which will furnish further necessary information for Parties tendering.

10th. The Superintendent of Bombay Marine reserves to himself the right of rejecting any Tender without assigning cause for so doing.

By order of the Superintendent of Marine,
H. ENGLE, Secretary.
Superintendent's Office, Bombay, 28th January 1867.

GREAT WORLD CIRCUS.

THIRD WEEK.

STILL GREATER AND GREATER ATTRACTIONS.

TUESDAY EVENING, 29TH JANUARY,

MORE NEW SCENES IN THE CIRCLE.
UNPARRALLELED DISPLAY OF HORSEMANSHIP.
UNAPPROACHABLE EXHIBITION OF ATHLETIC SKILL.
MORE MARVELLOUS FEATS GYMNASTIQUE.
MORE MIRACULOUS VAULTING.
MORE ASTOUNDING TUMBLING.

Be sure to embrace the fading opportunity of witnessing this grand combination of talent. The Season in Bombay is positively limited.

PRICES OF ADMISSION.

First Class ...	Rs. 5
Second Class ...	,, 3
Third Class ...	,, 1
Private Boxes (admitting 4) ...	,, 20

First Class Seats and Private Boxes may be secured at the Circus daily.

WEDNESDAY EVENING, 30TH JANUARY, PRIVATE PERFORMANCE FOR HINDOO GENTLEMEN.

SATURDAY, February 2nd, positively the last MIDDAY PERFORMANCE in Bombay.

ZAMPILLA ROSTATION,

MAGICAL THEATRE, ESPLANADE, AT THE BACK OF THE BOMBAY CRICKET CLUB.

TUESDAY EVENING, 29TH JANUARY 1867, SECOND EXTRAORDINARY

REPRESENTATION BY PROFESSOR VANEK, GRAND WIZARD OF THE NORTH,

MARVELLOUS EXPERIMENTS OF WITCHCRAFT, ENTIRELY NEW.

MAGNETIC SUSPENSION, or Floating (as it were) between Heaven and Earth! BY MISS ADELE.

A most extraordinary exhibition, never seen nor performed on any stage in India, concluding with a GRAND TABLEAU, Representing a Natural Cascade, with brilliant Electric Illumination.

GRAND OPTICAL REPRESENTATION, The voyage through America, France, Italy, Holland, Scotland, Greece, Rome, &c. &c.

COMIC AND LAUGHABLE MUSEUM.

BRILLIANT CHANGES OF COLOURS.

PRICES OF ADMISSION.

Private Boxes (admitting 4) ...	Rs. 20
First Class ...	,, 5
Second Class ...	,, 3
Gallery ...	,, 1

Doors open at 7½. Performance to commence at 8½. Tickets to be obtained of Messrs. SOUNDY & Co., and at the Theatre on the evening of Performance.
JOHN WESSELY, Manager.

POSTAL NOTICES.

CHINA MAIL.

THE Post Office Packets for Ceylon, Penang, Singapore, and Hongkong, per P. and O. Company's Steamer *Ascutney*, will be closed TO-DAY, 29th instant, at 6 o'clock P. M. A Packet for late letters will be kept open on payment of the usual fee, until 7 A. M. on the 30th instant.

Mauritius, Cape of Good Hope, and Australian Mails will be made up by the opportunity.

CHANGES IN MAIL TRAINS.

In consequence of the alterations in the departure and arrival of the Mail Trains on the lines of the G. I. P. Railway, the following changes will take place on and after the 15th October 1866, in the hours of closing and issuing of mails at the General Post Office:—

Hours for Receipt of Mails.

For Post Towns on the N. E. line of the	Letters Open.	After Packet.
G. I. P. Railway, viz., for Khandesh, Malwa, Berar, Central Provinces, N. W. Provinces, Bengal and the Punjab	6 P. M.	7 P. M.
Do. on the S. E. line of the G. I. P. Railway, viz., for Poona, the Deccan, Southern Mahratta country and Madras Presidency	8 A. M.	....
Do. on the S. W. line of the G. I. P. Railway, viz., for Post Offices on the Railway line, General, Scinde, Kattiawar and Kutch	4 A. M.	5 A. M.
Do. on the ditto ditto ditto, for Post towns of Tuticorin, Cochin, Cannanore, Calicut, Tellicherry, Mangalore, Honnawar, Baticola, Pondee, Billimore, Gundavee, and Surat	8 A. M.	....

Registered letters and Bullion Parcels for despatch by all Mails will be received (except on Thursdays, from 7 A. M. to 8 A. M., and from 5 P. M. to 6 P. M.

DELIVERY OF MAILS.

Mail deliveries will be made at the undermentioned hours, and letters for the Mails below mentioned, when received in time:—

Delivery at 7 A. M.—Mails (from the Baroda line viz. from Ahmedabad, Kattiawar, Rajpootana, also Local Mails from Poona, Bangalore

...ll he came there and I told him about it and gave him the money. I saw four boats which had been rejected by Mr. Donaldson on the 16th, and the number of the boats was taken down by me and given over to Mr. Donaldson. Two of the boats were taken away that day, and two remained there till the morning of the 17th. One new boat of chunam arrived the morning of the 17th. On the morning of the 18th I and Mr. Donaldson went to see three boats. The chunam was examined by Mr. Donaldson, getting a sample from each boat. He rejected the whole three boats, telling the prisoner that the chunam was very bad. Mr. Donaldson took the the numbers of the three boats down, two of the numbers corresponded to the numbers taken down on the previous morning by myself. The numbers were as in his mind. I made out the numbers of the four boats taken by me on the 16th January, on comparing that registers, produced by the boatmen.

Cross-examined by Dr. Seal: My salary is Rs. 30. I joined the service a year ago on Rs. 40. I got an increase of rupees in about October or November last. I did not report to Mr. Donaldson until the 16th instant on the grounds made to me by the prisoner on the 4th or 5th instant, as I did not like to report him. On the second occasion of his coming to me I told him I would report him at the same again I did not report him on this occasion. The market price of the chunam is Rs. 4 per boat. I took this from clerks in the office. I know Ahmed Adam, who is a friend of mine. He did not give me the cost. I have on my back or paid for it. He never made me promises. I have pointed out now in Court two men who were partners, or man of Ahmed Adam, who was the former contractor for chunam. Mr. Donaldson told me to have witnesses when receiving the money from prisoner. They were all looking through holes as I had told them. I was afraid to take money, for how could I run the company. I am not sure whether if I had passed the boats of rejected chunam I could have been detected in doing or not. Mr. Donaldson had the ultimate power of passing a boat of chunam, and everything I did in connection with it was under orders of Mr. Donaldson. I kept the memorandum of numbers of the boats by Mr. Donaldson's orders. I do not know what Mr. Donaldson kept with such memoranda. They are made for the purpose of seeing that the boats do not come in again after being once rejected. Prisoner's proposal to me was two of the boats whose numbers were down in the memorandum as having been rejected.

The Worship adjourned the further enquiry of the case till Thursday next, and admitted the prisoner to bail in his own recognizance in the sum of Rs. 2,000, and two sureties in the sum of Rs. 1,000 each.

LAW.

SMALL CAUSE COURT.—28TH JAN.

(BEFORE J. O'LEARY, ESQ.)

Nusserwanjee Shamjee and Ranjee Soonderdass vs *P. Bowers, Master of the ship "Ismail."*

AN APPLICATION FOR A JUDGE'S WARRANT.—On behalf of the plaintiffs Mr Nusserwanjee, pleader, applied to His Honor for a warrant against the defendant under the following circumstances. It appears that a short time ago 29 barrels of oil were consigned to the plaintiffs per the ship *Ismail*. Plaintiffs received only 24 barrels, and they filed a suit against the captain for the short delivery. The summons was issued against the defendant on Saturday last. The bailiff of the Court, accompanied by one of the plaintiffs, went on board to serve the summons upon the defendant but could not find him on board that day, so he again went on Monday to serve the writ, and learnt from several men on board that the ship was to sail to Calcutta this afternoon. Under these circumstances Mr. Nusserwanjee asked for a Judge's warrant against the captain.

His Honor: Why can't you sue the owner?

Mr. Nusserwanjee: Plaintiffs did not know the owners of the vessel.

His Honor: Where was the ship registered?

Mr. Nusserwanjee: His clients could not say.

He appeared to the Court that it was a Bombay ship, and his owners might be in Bombay. There was no use in detaining the vessel, as it would in all probability return to Bombay in about two months, and when it did the plaintiffs could very easily sue the captain, if the rupees were not found during that time. Application refused.

LETTER OF CREDIT BILLS OF EXCHANGE.

(*From the Home News, Dec. 26.*)

VICE-CHANCELLOR WOOD, in the matter of the Agra and Masterman's Bank, gave judgment in the case in which the Asiatic Banking Corporation claimed, on the winding up of the Agra and Masterman's Bank, to be creditors in respect of bills of exchange amounting to £6,000, which had been bought from Messrs. Dickson and Co., of Ceylon, who had drawn them on the faith of a letter of open credit by which the Agra and Masterman's Bank authorised Messrs. Dickson and Co. to draw upon that bank to the extent of £5,000. The Vice-Chancellor said there was no contract between the Agra and Masterman's Bank in reference to these bills, and the courts of law had held that an acceptance of bills not yet drawn was no acceptance. The effect of allowing this claim would be to introduce a new instrument into the mercantile world. The claim must be disallowed, but he would give the applicants liberty to proceed at law in the matter. Mr. G. Hibbert and Mr. Kekewich appeared for the Asiatic Banking Corporation, and Mr. Dickinson and Mr. Roxburgh for the official liquidator.

MR. LOWE ON THE HOUSE OF COMMONS.

MR. LOWE, Chief Justice Bovill, and Vice-Chancellor Malins, were among the guests at a dinner given by the master and wardens of the Merchant Taylors' School on Dec. 12. Mr. Lowe, responding to a toast, delivered an address in defence of the House of Commons as it is, and contended that since the prorogning of Parliament the House had not received that treatment from assemblies of Englishmen to which its services past and its most useful and industrious present fairly entitle it.

He never (he said) asked more for the House of Commons than this, that it should be tried by the same test as is applied to all other institutions in this country; that if it is objected to, people should point out in what respect it has failed; if it is thought to have failed, that the specific faults which have led to its failure should be pointed out, and that remedies should also be suggested, both singly and at large, but specifically and separately. This is the challenge I have given, and it has never been replied to, and therefore, notwithstanding all the obloquy poured upon us—notwithstanding that some critics have not been ashamed with passing in review our intellectual defects, that have even described our physical deformities, so that we, who for our ages are, perhaps, a good-looking as other people, are popularly denounced as little minded, hump-backed, one-eyed scoundrels—(laughter)—notwithstanding all this obloquy, I will venture to appeal for the House of Commons, and will say that you will probably get a worse before you get a better. (Cheers.) I will say further, that in the House of Commons you have an assembly eminently intelligent, and that no one unacquainted with its debates can fail to be surprised how admirably members who are not in the habit of addressing the House acquit themselves with ability when it is necessary that they should speak, though they may not have sufficient energy or adequate inducement before to display that ability. It is also eminently business-like, and I do not believe that in any assembly in the world which goes through the same amount of labour with the same amount of care, attention, and ability. There is not an orderly assembly. Though it is more than once in any other assembly, it keeps its members in order, or assists its speaker to do it better than any assembly which is elected, and this, without the aid of a whip, without the necessity every now and then of suspending the sitting for half an hour; in short, without any of those mechanical devices which are required elsewhere. ("Hear," and a laugh.) I will say, moreover, that has a body we are pure; our hands are clean; no "wire-pullers," no "lobbyers" frequent our lobbies to induce us to prostitute their high offices to the purpose of individual gain. Then I think it may also say that in the course of the last thirty years the House of Commons has erected a durable monument to its own memory in the improvements which it has made in our Government. No institution is perfect, and we have our defects. But I recur to the point I started with—before you change as a body make quite sure that you are going to get something better in exchange. (Cheers.) Remember, the House of Commons amalgamates with all parts of the Government. If you injure it you injure every department of the public service, from the highest to the lowest. My voice was, therefore, raised strongly not against all change, but against any change that was hasty and ill-considered, because every change is irrevocable; and if a wrong step be taken, it is by no means to be measured by the direct injury which it occasions, but the mischief which it works indirectly cannot be calculated. (Cheers.) As this, therefore, is the first opportunity which I have had for a long time of speaking in public upon this subject, I am most anxious to express the hope that these things will be well considered and cautiously dealt with. Like every good Englishman, I am prepared to bow to the majority of the intelligence and property of the country; and I have no doubt that whatever they do, if deliberately done, will be well done. But let nothing be done in a hurry. Let us think well before parting with the certain good we have, and accepting the very doubtful good which is promised in exchange for it. (Cheers).

The new Chief Justice of the Court of Common Pleas (Sir William Bovill) expressed the satisfaction with which he had listened to the remarks of Mr. Lowe, to whom the country was so greatly indebted for his efforts to preserve the blessings of the constitution. Having heard the speeches delivered by the right hon. gentleman in the House of Commons, he should never forget the impression which they had produced upon that distinguished assembly; and those who had heard his remarks this evening could not do better than refresh their memory by the perusal of those speeches. Vice-Chancellor Sir Richard Malins also referred to the signal services which the right hon. gentleman had rendered to his country. However he might be carried, in what were called popular assemblages, the education and the thought of the nation would ever be grateful to him for the part he had performed.

TUKARAM—A STUDY OF HINDUISM.

BY SIR ALEXANDER GRANT, BART.

(*From the Fortnightly Review for January.*)

It is a frequent complaint, to which, however, some brilliant exceptions must be made, that Anglo-Indian books treat of the bungalow and the camp, and not of native life and modes of thinking. The fact is that most of us lack either the time, or the opportunity, or the taste to go into native literature, and it is only by studying a people's literature, whether oral or written, that one can get a solid ground for understanding their thoughts. Of all classes of English residents in India, the missionaries alone have systematically made acquaintance with the modern vernacular literatures, but they have done so, as might be expected, rather with the purpose of influencing the natives, than with a view of placing a fair estimate of these literatures before the English public. Even the Sanskrit scholars, while throwing a flood of light upon the origin and early monuments of Hinduism, have, as was only natural, left its modern developments in comparative shade. Thus it has happened that the songs of Tukaram, the national poet of the Maratha people, have never been brought sufficiently into European notice. They have remained like rich moths floating about in the silence of a tropical forest, which have never been e spoured by the naturalist and transmitted to the museums of the north.

In speaking of Tukaram as a "national poet," we must do so with reservation, for everything in India is so broken up by caste, that real nationality does not here exist. Politically speaking, Tukaram has no direct connection with the history of the Marathas. Though contemporaneous with the great Sivaji (Tukaram died in the year 1649, or some say in the year 1628), yet the poems attributed to him contain no allusions to contemporaneous events, and his mind was far too exclusively religious to allow of his feeling any interest in the triumphs of his country. He writes like one who was altogether above the world, and patriotism therefore would have had no meaning for him. Again, it is only in a certain sense that Tukaram can be said to represent the national religion of the Marathas, because he was in reality the poet of one sect—the Vithoba-worshippers; and the Brahmans, as representatives of orthodox Hinduism, have, as a rule, always set their faces against him. And yet no poet has perhaps ever enjoyed a more profound popularity than Tukaram. His songs are in the mouths of the people continually. They are chanted to large audiences at numerous religious festivals, and throughout the Maratha villages they are sung at night by the peasant resting from his toil, and at early morning by the two women grinding together at the mill.

Of the life of Tukaram we know little, and yet perhaps all that it is necessary to know. We know his date approximately (namely, from about 1598 to 1649), and we know that he was by caste and profession a Wani, or shopkeeper, in the village of Dehu, about ten miles from Poona. He is said to have had two wives, and to have been rather unhappy in domestic circumstances. Stories are related to show his extreme simplicity and ignorance of worldly matters. The biography of Tukaram was written in Marathi verse about 150 years after his death, by the religious poet Mahipati, and here we find ourselves surrounded by the atmosphere of miraculous legend. After a minute account of Tukaram's holy life and his many miracles, the work of Mahipati ends somewhat as follows:—

"Tukarama proceeded to the bank of the river Indrayani and composed certain songs. He took farewell of all. Then a heavenly chariot, brighter than the sun, appeared, the eyes of all were blinded as by lightning. In this chariot Tukarama sat down, and ascended to heaven (Vaikuntha). The holy men in the company saw a path into heaven; they heard bells ringing, and heavenly choristers (Gandharvas) praising God. When the chariot had disappeared, they looked around—their eyes being no longer dazzled—but Tukarama appeared notion earth. Then they began to mourn. How could I tell in this book their great lamentations—great as the ocean? Everywhere they sought for Tukarama, but they sought in vain.

"In the Saka 1571, the second day of dark moon of Phalguna, Monday, in the morning, the incarnation (guru) of the world, Tuka, disappeared. All the men continued waiting until evening, expecting his return. Afterwards the most of them departed, but his fourteen disciples continued fasting for three days. On the fifth day of the month his cymbal and cloak fell down, whereupon they departed, and having bathed, went to the temple. Multitudes came to see the cymbal and cloak. They celebrated none of the rites for the dead; they knew from these messengers that Tukarama was alive.

"Tukarama had promised, while yet on earth, to a Lingayat Wani to appear to him at his death. Accordingly when the Wani left his death approaching, he sent to Dehu for Kanhoyar, Tukarama's younger son. When they arrived, Tukarama appeared. The Wani alone perceived him, and made obeisance to him, and put sweet-smelling powder on his forehead, and garlands on his neck. The two then met together, and all marvelled, for they saw nothing but the garlands of flowers, which seemed as if suspended in the air.

"To faithful men Tukarama still appears. Of this we have many witnesses. To Nishtj Gosavi of Pimpalner, to Bahinabai, and Gangadhar he appeared in vision, and gave them instructions. This Tukarama, the friend of the world, the good sunshine, has been found by us. He dwelleth in the hearts of all. Through him has this book been composed."

The above abstract of Mahipati's concluding verses (which is taken from a learned article entitled "The Story of Tukarama, from the Marathi Prakrit, with an Introduction by the Rev. J. Murray Mitchell," in the Journal of the Bombay Branch of the Royal Asiatic Society, vol. iii. p. 28), may give some idea of the whole biography, which often reminds one of the life of St. Francis of Assisi, and is of course of no historical value. Its only importance to us is, as showing the posthumous conception of Tukaram formed by the Maratha people.

Tukaram's real life obviously consisted in his religion and in the songs wherein he embodied his religion. He was, as we have said, of the sect of the Vithoba-worshippers. This sect appears to have arisen in the fourteenth century. They are devotees of the image of Vithoba, who stands on a brick, with his arms akimbo, and with his wife Rukmini by his side, in a sacred shrine at Pandharpur, on the river Bhima, to which hundreds of thousands of pilgrims annually resort. Vithoba is said to be an incarnation of Krishna, who was an incarnation of Vishnu. But some say that Vithoba was a Buddhist saint, deified by local reverence. And Dr. Stevenson (in the Journal of the Royal Asiatic Society, vol. iii., p. 64) describes the worshippers of Vithoba, or Vithal, as Bauddho-Vaishnavas, that is, as mixing up Buddhism with the worship of Vishnu.

It is not the purpose of the present article to enter upon any learned discussion of this question, but rather to present the religious thoughts of the sect, as we find them in Tukaram, without particular reference to their origin. But it may be generally assumed that Tukaram represents an eclectic form of Hinduism, into which a larger leaven of Buddhism has found its way. And this is only one instance to show that Hinduism must never be regarded as a fixed religion, in which the past is stereotyped. It is, on the contrary, flexible and full of growth, and probably at this moment it is assimilating parts of Christianity, just as in the early centuries of our era it assimilated, differently in different places, the elements of Buddhism. Dr. Murray Mitchell indeed conjectures that even in the time of Tukaram, the Vithoba-worshippers had imbibed Christian doctrines from their Portuguese neighbours in Western India. But of this there appears no certain trace. Rather it may be said, that every sentiment in Tukaram may be traced to some Hindoo or Buddhist source. Tukaram was no religious innovator or reformer. He merely repeats the same thoughts which may be found in the poet Namadeva (A.D. 1327) and which were the stock ideas of the Vithoba-worshippers, though he expresses them with greater earnestness and intensity. If intense personal religion can be found anywhere, it can be found in Tukaram. It is impossible to avoid comparing his songs with the Psalms of David. They are the natural expression of a mind holding constant communion with God, *poured out, like the notes of a bird*, in all the occasions and various moods of life. Tukaram's songs are all in the measure called *Abhanga* (indestructible), which consists of a short trochaic ode or stanza, varying from six to sixteen verses of different length. The *Abhanga* is the easiest possible form of metrical composition. About five thousand *Abhangas* exist under the name of Tukaram (though the authorship of a great portion of them is of course doubtful), and these constitute the Bible of Vithoba-worshippers, and are considered by them more sacred and authoritative than the Vedas themselves.

In translating from the Marathi-Prakrit into English prose, the following specimens of the *Abhangas* of Tukaram, care has been taken to render exactly line for line, and as nearly as possible word for word. Nothing has been added or omitted, and above all, it has been endeavoured to avoid superinducing a Christian colour over the thoughts of a Hindu writer. With this design, Tukaram's names for the Deity have been reproduced. Whenever the general name (*Deva*) is used, this has been translated "God; when Tukaram uses the various appelations of Vishnu, Krishna, or Vithoba, these have been given. The specimens are those *abhangas* which seemed most interesting to the writer of this article, but he believes them to be fair representatives of Tukaram's general thoughts and manner. A few explanatory comments have been added, where it appeared necessary.

(1.)

"Sing the song with earnestness, making pure the heart; If you would attain God, then this is an easy way. Make your heart lowly, touch the feet of saints, Of others do not hear the good or bad qualities, nor think of them.

Tuka says,—'Be it much or little, do good to others.'"

In this *abhanga* we have one of Tukaram's favourite summaries of the essence of religion. He opens with a reference to the controversy among the Hindu as to the mode of attaining God, or identity with God; namely, as to the three roads, the road of faith (*bhaktimarga*), the road of works (*karma-marga*), and the road of knowledge (*gnyâna-marga*), Tukaram pronounces in favour of the road of faith. He always says that religion is a simple thing; consisting of singing a hymn, or taking the name of God, with faith and earnestness, and accompanying that act with purity of life and charity. In the concluding verse we have his usual method of concluding his *abhangas*,—"Tuka says." This method is not peculiar to Tukaram; it is usual with Namadeva and other Hindu religious poets. It conveys a sort of claim to authority and inspiration. The next specimen contains the same view as to the simplicity of religion.

(2.)

"If you regard another's wife as your mother, what loss is it?
If you refrain from blaming others or coveting their wealth is this any pain? tell me.
If when you sit down, you utter the name of Rama, what labour is that?
Tuka says,—'To obtain God, no other efforts are necessary.'"

(3.)

"There is no need to place the child in the mother's hands—
By her own instinct she draws it to her;
Why should I take thought? He whose business it is, will be mindful while.
Without its asking, the mother keeps sweet things for the child,
(Else) in eating them she feels no satisfaction.
When it is engaged in play she seats and brings it;
Sitting down, she presses it close to her breast.
When it is sick she is restless as the parched corn on the fire.
Tuka says,—'Take no thought for your own body—
The mother will not allow the child to be hurt.'"

This beautiful *abhanga* contains Turkaram's view of the tender care of God for the believer. It is imaged not under the paternal, but under the maternal relationship, with something of the feeling which prompts the Virgin-worship of the Catholic Church.

(4.)

"With all my heart, I am come to you for protection—
With body, and voice, and mind, O God.
Nothing else is admitted to my thoughts—
My desire remains fixed on you.
There is a heavy load on me,
Except you, who will remove it, O God?
I am your slave,—you are my master,
I have followed you from afar.
Tuka says—'I have put in an execution for debt,
Grant me a unseeling for the settlement of accounts.'"

The last two lines bear reference to the Hindu custom of a creditor sitting down before the door of his debtor, and refusing to move till his claims have been satisfied.

(5.)

"Lowliness is good, O God; then no man's envy will prevail.
By a great flood trees are carried away,
While the rushes there remain;
If the waves of the river come,
They bend low and the waves pass over them
Tuka says,—'This is the fruit of falling low,
No man's strength will prevail against one.'"

(6.)

"Give me smallness, O God: the ant enjoys the grain of sugar,
While the splendid jewel, Airavati, receives the blows of the hook.
Whoever has greatness in his body, for him severe afflictions are reserved.
Tuka says,—'Know this, you should be the smallest of the small.'"

"Airavati" is the elephant of Indra; and the poet says that his huge bulk brings on him the blows of the driver's hook; while the ant, through its insignificance, enjoys its sugar in peace. From a political point of view there is not much merit in the image.

(7.)

"Spitting out greediness, pride, and hypocrisy, I sing the praise of God;
I am become indifferent to my body, I have no other desire but one.
Considering wealth to be like poverty, I have put it aside.
Worldly distractions are removed, and Tuka remains pure.

(8.)

"For this cause I have endured toil—
Namely, that my last day might be sweet.
Now I unreservedly confessed you,
The motion of my desires has ceased.
I rejoice at the outlay I have made,
By it have got good fortune.
Tuka says,—'Salvation is the bride I have married,
Now there shall be revelry for four days.'"

"Salvation" is in the original *Mukti*; that is, emancipation from the necessity of being born again into the world; in other words, absorption into the essence of God. Tukaram represents his feeling of the attainment of salvation as the conclusion of a marriage contract, which is worthy of being celebrated, after Hindu fashion, by a marriage feast of four days' duration.

(9.)

"When I demand my share, where then will you hide yourself, O God?
The saints are witnesses to your promise,
These signs are known to them.
I will sit at your door, as a creditor.
And will not suffer you to enter in.
Tuka says,—I am imperishable,
You bear the weight of Godhead."

This *abhanga* contains a carrying out of the same images as was contained in specimen (4). The last two lines boldly express the intensity of the soul's wrestling with God. The believer, by faith attains the sense of immortal power; while God, by reason of His divinity, has, as it were, a service imposed upon Him.

(10.)

"Pity, patience, calm, where these three are, there is the abode of God.
He came running to the house, and finding an asylum there, remains.
In the place where His praises are sung, as a crowd of beggars run (where there is a chance of alms), so he comes.
Tuka says—'By mention of his name, worship is performed, and God is obtained.'"

(11.)

"For thinking upon God no separate time is required,
It should go on at all times;
The mouth is blessed which always utters 'Narayn.'
Learn to place your affections on the highest,
All else that is spread out is in vain,
So Tuka advises all men always."

(12.)

"Salvation is not difficult for us to obtain,
It is clearly to be found in the bundle on our back.
If we desire the pleasures of faith,
Our longing for them shall be satisfied.
You give, O God, each man his due and what is fit:
Acknowledging it to be good, I accept it readily.
Tuka says,—'If you like, give me this world,
But give me an asylum for my affections.'"

"If you like, give me this world (sansar)," is an expression of the extremest resignation, amounting to quietism. The great object of horror to the mind of a religious Hindu, is the prospect of being born over and over again into this miserable world. It is, according to Hindu ideas, the destiny of every unsaved, unemancipated man, to undergo eight million four hundred thousand transmigrations of the soul and births into the world. Tukaram's resignation to the will of God is so great, that he professes himself ready to bear this course of prolonged individuality, provided only that, as long as he is in this world, he may have God as the object of his affections.

(13.)

"He who is the source of holiness to shrines, he who is the fount of observances,
That very Brahma has come to Pandhar,
That we have seen with our own eyes,
The longing of the sight is satisfied.
The life of all life, the region of all happiness is standing, with his hands placed upon his hips.
The creator of mankind, the ocean of mercy,
The pitier of the poor, the destroyer of the wicked.
This is he whom the highest gods and the highest sages revere,
With form and without form.
Tuka says,—'Him whom the Vedas did not understand,
We have found out in singing his praises.'"

This *abhanga* contains Tukaram's devotional outburst on the sight of the image of Vithoba at Pandharpur. If it be idolatry, this is as all events not Fetichism. The idol, while worshipped by Tukaram is, and yet is not, God. The following specimens will show Tukaram's feeling more clearly. He says that God in mercy to us assumes the shape conceived of by the believer, and he shows that in all the ceremonies of worship there is something greater behind.

(14.)

"According as each man thinks,
So the Merciful One becomes,
To be either for, or formless, is His sport.
He has placed his foot on the brick.
As in sugar the whole substance (is uniform).
And no particle is defective, if taken separately, (so is God),
Tuka says,—'Whatever Hari does is still of the nature of the divine.'"

(15.)

"Pleasing You in your receptacle, I worship You;
But within You, there are fourteen worlds.
We make You dance and exhibit You for a show,
And yet You have neither form nor features.
For You we sing the hymn,
And yet You are beyond all words.
For You we have sung garlands,
And yet You are aloof from all creation.
Tuka says,—'Now taking form, think on my welfare.'"

(16.)

"Purifier of the guilty! protector of the poor! O Narayan,
May your form remain in my mind, and my tongue utter your name!
O Master of the Universe, and defender of your followers!
O life of the living! Tuka says,—'O God of Gods!'"

(17.)

"I have taken my stand at the door,
As a mendicant and beggar:
Send me as alms, O God, some sweetmeat of love!
Do not suffer the importunity of the beggar and his perpetual coming back.
Tuka says,—'A true gift implies no service rendered.'"

(18.)

"This perishable body, be sure that it will perish;
Why do you not give utterance to His name with your voice?
That name has saved crores and crores of people,
And has made them to sit down in Vaikunth.
There is nothing in the universe so real as this name,
What do you not remember it in your mind?
Tuka says,—'That name is above the reach of the Vedas,
But Gopal has given it to us without price.'"

A "crore" is ten millions. "Vaikunth" is the heaven of Vishnu. "Gopal" is a name for Krishna.

The following specimen contains a denunciation of the ideleness of the external ceremonies practised at one of the periodical festivals of the Hindus.

(19.)

"When Jupiter enters Leo, the barbers and the priests enrich themselves;
In the mind are millions of sins,
But externally the man shaves his head and his beard.
What is shaved, that is removed,
But tell me, what is altered in the man?
His vices are not changed,
Which would be the sign of the removal of his sin.
'Without faith,' says Tuka, 'all is in vain.'"

(20.)

"This is called 'sin'—if doubt remains in the mind;
But externally the man shaves in unrighteousness and guilt,
The highest good consists of noblest thoughts.
As is the seed, so are the fruits,
Excellent or inauspicious.
Tuka says,—'To purify the mind, that is good.'"

The following specimen contains one of Tukaram's summaries of morality.

(21.)

"Having gathered wealth by honest trade,
One should spend it with justice.
He alone will obtain an excellent end,
And will enjoy an excellent banquet,
Who does good to others, and knows not how to reproach them;
To whom others' wives are ever as sisters and mothers;
Who is merciful to the creatures, and cherishes cattle;
And in the desert gives water to the thirsty;
Who calm and free blames any,
And exalts the dignity of his elders.
Tuka says,—'This is the fruit of ashramas,
The climax of asceticism.'"

"The ashramas" are the four divisions of a Brahman's life—bachelorhood, housekeeping, retirement, mendicancy.

Perhaps Tukaram's highest moral flight is contained in the following specimen.

(22.)

"He who calls those his own
Who are vexed and troubled,
He should be recognised as a saint,
God surely must dwell with him.
He that takes to his heart
One who has no protection,
And shows to his servants
The same kindness, which he shows to his sons,
Tuka says,—'Beyond all expression, he is the image of God.'"

The next is a declaration of indifference to wordly circumstances.

(23.)

"At one time one may carry water,
At another time one may repose on a couch.
As occasion comes, so must one be;
At one time many dishes,
At another time dry bread.
At one time rich in a carriage,
At another time on bare foot.
At one time splendid robes,
At another time worn-out garments.
At one time in all riches,
At another time the endurance of poverty.
At one time the companionship of the good,
At another time connection with the bad.
Tuka says,—'Know that happiness and misery are indifferent.'"

The next *abhangas* express the poet's dependance on God.

(24)

"No one speaks by his own strength;
Beloved Bhagwant,—the voice is His.
The cuckoo utters a sweet note,
But he that teaches her is Another.
How should I, poor wretch, make answer?
The Lord of the world has given me the power of utterance.
Tuka says,—'Who knows His act who makes the lame to walk without feet?'"

(25.)

"I have seized the waste of the Powerful One,
Now how can I be harmed?
Make haste and come to me,—I will invoke you, O Vithal,
I need not look in all directions,
The instant I call you draw near.
Tuka says,—'I have no courage, but through your pity have become firm.'"

(26.)

"God feels great love for him
Who has abandoned the world;
He constantly walks behind him,
And Himself feels his joys and sorrows.
Whose takes God's name,
God does his work for him.
Tuka says,—'Vithal is simple and tender in showing compassion.'"

(27.)

"We servants of Vithoba are not such,
That any one else should pity us.
Before the power of our Master all bow,
Kali Yug and Death are subjected to Him.
God feels pride in one who is stamped with His mark.
And who lays all his possessions at His feet.
Tuka says,—'May Narayan fulfil our longing prayer.'"

"Kali Yug" is the present degenerate age of the world, in which, according to the Hindus, religion is far away from its original purity.

The following specimen expresses the worthlessness of the outward signs of asceticism and sanctity, as compared with internal graces.

(28)

"Whoso is pure of heart and sweet of speech,
It matters not if he have a rosary on his neck or no.
Whoso has made clear the way of self-knowledge,
It matters not if he have shorn hair on his head or no.
Whoso is passionless towards his neighbour's wife,
It matters not if there be ashes on his body or no.
Whoso is blind to another's wealth and dumb in blaming,
You may point him out as a saint, says Tuka."

The following *abhanga*, has a certain interest as illustrating a point of philosophy. There are two schools among the Hindus with reference to the ultimate identity, or non-identity, of subject with object—of the soul with God. The *dvait* doctrine is that the soul remains distinct from God, and contemplates Him as an object. The *advait* doctrine is that the soul is ultimately made identical with God, and that the annihilation of subject and object will cease. Tukaram, by illustrations of the force of habit, sets forth the strong hold which he believes the *dvait* doctrine to have upon the human mind. He says that praising God has become so much a part of his nature, that, even when he is identified with God, he will not be able to relinquish it.

(29.)

"At first he was one of Khandoba's mendicants,
By good luck he became a captain of horses;
But his beggar's eye would not stop,
His original nature would not depart.
At first he was a village astrologer,
Then a king's throne fell to his lot;
But his proclaiming of the almanac would not stop,
His original nature would not depart.
At first she was a servant,
Then she became chief queen;
But her running about would not stop,
Her original nature would not depart.
At first Tuka was the companion of saints,
Then he was finished with Pandurang;
But his repetition of the name of God would not stop,
His original nature would not depart."

Many of Tukaram's *abhangas* are expressive of a strong sense of sin, as may be seen from the following specimens.

(30.)

"I am fallen and a sinner, to thee I am come for protection,
Save me from shame, O Pandurang.
Your limits in saving the faithful are not known,
I am greatly fallen, O Pandurang.
Draupadi, your sister, was tormented by her enemies,
Yet you made her like yourself, O Pandurang.
For Prahlada's sake you became incarnate in the pillar.
Why have you forgotten me, O Pandurang?
Sudama, the Brahman, was plunged in poverty,
Yet you made him like yourself, O Pandurang.
Tuka says—'With my whole heart I have come to you for protection,
Let my sin be destroyed, O Pandurang.'"

(31.)

"My sin and my sorrow, my good and my bad qualities,
Remove, O Krishna, Vishnu, Hari, Narayan.
Ejecting lust and wrath, which are my enemies,
Do you abide in my heart, O Pandurang.
Is there anything impossible if you would wish to do it?
You created the three worlds in mere sport.
Why should I teach the all-powerful?
Tuka says—'Pandurang, come.'"

On the other hand, it is a misrepresentation to say, as has sometimes been said, that the chief characteristic of Tukaram's writings is a restless and unsatisfied religious craving, as if he were seeking for something which he could not find. For more characteristic of him is the sense of peace and satisfaction which his *abhanga* express, as may be seen above in specimen (...) and also in the following specimens.

(32.)

"Who regards this restless world?
My friends are the people of Hari;
My time passes in musing upon God,
Accumulated pleasure remains.
I have no trouble, not even in dreams;
Night and day passes on.
Tuka says,—'The fruition of God is a feast of excellent flavour.'"

(33.)

"...sessions are in this human life,
But by ... made ourselves pure,
Now this universe has ...
We have washed away the sense of differences.
We dwell continually in the city of Brahma;
The face of pollution is not to be seen,
Tuka says,—'We shall for ever dwell in solitude,
And enjoy in Brahma the fruition of Brahma.'"

"The sense of differences" here introduces one of those philosophical phrases which ... ram, in an electric sort of way, frequ... himself of, without, however, l... ing to the idea. He here spea... rid of the sense of difference (... jess and object, and the like), as ... great thing to aim at. In a former specimen (29) we have seen him express a clinging to the *dvait* doctrine. Tukaram, like the Hindus in general, is extremely wavering in his point of view. He uses, and impairs his poetry by the use of, the metaphysical terms of Vedantism. But he is never really philosophical—only always moral and devout. The following specimens, with which we may conclude, are of a general human interest. They are written, or supposed to be written, at the close of the poet's life, when he is on the point of departing to Vaikunth, the heaven of Vishnu.

(34)

"I am going to my own village,
Accept my farewell.
Till this time I have lived in your village,
Continue to think kindly upon me.
Henceforth there will be no more going and coming.
All talk has come to its natural end.
Utter the names of Rama Krishna and Vithal;
Tuka is going to Vaikunth."

(35.)

"Within and without my house may you live happily;
Give my humble salutation to the elders.
To the sweetness of the honey the bee flies.
When the fold of the garment is torn, it cannot be repaired;
When the stream of the river has reached the ocean,
It never goes back.
Receive this word carefully;
Tuka has gone; he will never return."

(36.)

"O my friends, O good people, take the name of Rama.
Tell me truly, who is there beside?
Although the gem of our village is lost,
Yet no one informed me," so you will say;
Therefore I have made known to all my going.
One should not walk in the path of righteousness alone,
With loads of flags and the dinning of drums,
Go the servants of Hari to Pandharpur."

(37.)

"The Pandhari of the people is on the earth,
But I have to go afar to Vaikunth.
Whatever you do, you will not be able to find the way;
Therefore I make this loud announcement.
Behind me you will keep and raise lamentations;
Tuka will never more return.
So difficult is my way.
There is no royal road on my path."

(38.)

"Tuka has passed the test,
Wonder is felt in the three worlds.
Daily he utters praises;
This is his only act of service.
Tuka has sat in a heavenly car;
The saints see it with their eyes.
God was hungry for faith,
He has brought Tuka to Vaikunth."

"The test" is in Marathi *tuki*. This is of course a play on the word "tuka." The idea is identical with that of St. Paul—"I have fought the good fight; I have finished my course." The whole *abhanga* boldly represents Tukaram as already taken up in a heavenly car to Vaikunth; and it was doubtless the origin from which sprang the legend of Mahipati concerning Tukaram's translation to heaven.

Of Tukaram's poetry in general it may be said that his thoughts and expressions indicate, beyond question, a tenderness, a high morality, and a spirituality of devoutness, which perhaps most people would hardly expect to find in a Hindu religionist. It would be a mistake, however, to regard Tukaram as a representative of Hinduism in general. Hinduism has manifold shades of local and sectional variation, and the Hindu mind is such a mystery, even to residents in India, that it is always unsafe to generalise about it, or to speak of its tendencies, either for good or for bad, in a sweeping way. Tukaram can at most be only taken as a specimen of the Maratha Vithoba-worshippers. And even with regard to them, Tukaram represents rather the ideal standard, than the actual thoughts of the people. Large masses of the rude Maratha peasants sing the songs of Tukaram, with but very imperfect appreciation of their import. And the more cultivated Marathas tell you that the ideas of Tukaram belong to a higher and by-gone period of religion.

Still it is a considerable step towards understanding a people, to know what their ideal is. And a study of the specimens of songs above given may usefully serve to show what immense difficulties stand in the way of the missionary who wishes to supplant by Christianity the popular religion of the Maratha people. Obviously this religion, though springing out of a debased mythology, has yet elements in itself which are capable of answering to some of the higher aspirations of the mind. It must be hard to convince a people, who have Tukaram in their mouths, of the intrinsic moral superiority of the Christian doctrine. Those who have been bred in Christianity, and who look on Tukaram from without are able to see clearly his limits and deficiencies. They see that his spirituality is individual and subjective; that he leaves the people servants of the image at Pandharpur; and that his favourite precept "repeat the name of God," is liable to misinterpretation. They see that there is something thin and barren in the morality of Tukaram, and that it is but little adapted for leavening the manifold forms of an energetic human life. But those, on the other hand, who have been bred up in Tukaram, and know little else, and who look upon Christianity externally, from the point of view of a thousand prejudices, neither see these things nor can be easily made to see them. This constitutes the difficulty of the missionary, in so far as his object is to displace and supplant. To the attainment of such an object the very affinity which Tukaram shows to certain parts of Christianity is an impediment. But if instead of supplanting, it were thought allowable to accept, to a certain point, and to supplement Tukaram, then possibly there might be more chance of success. It is, however, the purpose of the present article, not to suggest practical measures, but merely to bring to notice a literature which the writer of these pages has himself found interesting.

THE IMPEACHMENT OF PRESIDENT JOHNSON.

THE Washington correspondent of the *Pall Mall Gazette*, writing on December 18, says:—

The Hon. Mr. Ashley's motion in the House of Representatives for the appointment of a select committee of seven to inquire "whether any acts had been done by any officers of the United States Government which, in the contemplation of the Constitution, are high crimes and misdemeanours and whether such acts were designed or calculated to overthrow, subvert, or corrupt the Government of the United States or any department thereof," produced considerable excitement. The general impression was that it was premature and very faulty in expression. The Hon. Mr. Bingham, of Ohio, the gentleman who has been mainly relied on to conduct the impeachment of the President when it shall be moved, at once suggested a modification of the resolution, so as to make it specify the officers referred to. It was not, however, modified, and this alone is to be attributed the failure to receive the two-thirds majority required to suspend the rules in order that it might be received. The vote was—Yeas, 88: Nays, 49. Twelve members elected as Republicans voted against the reception of the resolution. Immediately after the adjournment of the Houses a number of these gentlemen came forward and informed Mr. Ashley that they were ready to vote for a large committee of inquiry. Mr. Ashley has consequently resolved to bring forward a motion to inquire whether the conduct of the President furnishes sufficient grounds for impeachment. This resolution will doubtless be carried; but it seems less probable now than it did at the opening of the session that the thirty-ninth Congress will do more than go through the preliminaries for a trial. Since it has been resolved that the Fortieth Congress is to assemble on the 5th of March, it has been urged, by the Eastern members particularly, that the trial itself had best be handed over to that body. The Western members have a strong feeling, however, against waiting.

FINANCIAL REVIEW OF 1866.

(*From the Times' City Article.*)

DECEMBER 31.

THE past year opened without parallel in supposed affluence, but with a certainty that a crash was at hand "such as would cause men for years there after to shrink from the very name of a new enterprise." The signs for the New Year are wholly different. Twelvemonths back every scheme was to be implicitly trus

The import during the latter half of next year will depend very much upon the prices ruling here. The growing crop in the Bombay Presidency is said to be large and good, and so also the Bengal crop; but it cannot be too often repeated that the supply from India for any given year is in a great measure the result of price. If a shilling per lb. for fair Dholleras is maintained all through the spring, we should expect liberal shipments from Bombay after February, but not greater than last year. From the other Indian ports they might be larger than the previous year, still we think that at the end of the year there will remain a large deficit in our import, as compared with that of 1866. At a guess I should put the aggregate import of Indian Cotton as 1,400,000 to 1,500,000 bales, against 1,850,000 into Great Britain this year. It may be remarked, however, that if prices run very high in the spring, say to 16d. for fair Dholleras, a powerful stimulus would be given to shipments from India, which might be felt in an increased import into Liverpool in the latter half of the year. It may be added that the enormous import of Indian Cotton this year was drawn from the east by the stimulus of 16d. to 16d. per lb for fair Dholleras, and 12d. to 13d. for Bengal. These prices ruled in this market from October to April, and nearly the whole year's supply of Indian Cotton was bought or contracted for during their currency. When prices of Indian Cotton rule moderate say about 10d. per lb. for fair Dholleras, there is reason to believe that the entire consumption of India absorbs a large quantity, while at 15d. per lb. much of that would be sent abroad.

From Egypt the accounts are very discouraging, the sanguine estimates made early in the season have all vanished, the yield in the interior is reported to be poor, and the very moderate receipts at Alexandria confirm this. The favourite opinion appears to be that the crop will not much exceed the last, but perhaps it may be safe to allow for an import of 300,000 bales of Mediterranean Cotton into the kingdom, against 300 last year and 411,000 bales in 1865.

From Brazil the accounts are also unfavourable, and merchants in the trade expect a deficiency in the supply. Receipts and shipments are extremely small to date, but it would not be safe to estimate the import of 1867 at less than this year, and putting West India and other sundries on the same footing, the aggregate supply to Great Britain for the year would be as follows:—

	1867.	1866.
American	900,000 balgs.	1,163,000 bales.
East India	1,450,000 „	1,858,000 „
Mediterranean.	300,000 „	296,000 „
Brazil	400,000 „	408,000 „
West India, &c.	150,000 „	151,000 „
Total	3,200,000 bales	3,750,000 bales.

These figures show a falling off in the import of 550,000 bales as compared with the past year, and a deficiency of fully 350,000 as compared with the deliveries for consumption and export (3,572,000 bales), so that if the same rate of delivery were maintained for 1867 the stock at the end of the year in Liverpool and London would be reduced from 581,000 bales to nearly 200,000. Of course such a result as this could not be allowed, and at least 400,000 to 500,000 bales would be kept in the ports; so that on the theory of supply we have given, the deliveries for home consumption and export would have to be curtailed 600,000 bales in 1867, as compared with 1866.

The great question is therefore narrowed to this—what prices can Manchester afford to pay for the manufactured article, and yet keep the looms and spindles of Lancashire working full time?

Beyond doubt the state of trade is at present unhealthy, and the production generally is being made to exceed, as it is likely that merchants for the time being will be afforded relief, for the experience of several previous seasons has convinced them that high-priced goods shipped abroad are a most dangerous investment. The bad result of our last harvest also threatens us with a year of dear bread, which will injuriously affect the home trade. Still, we doubt if sufficient pressure can be brought to bear upon spinners to induce them to limit their consumption at present. There is so little power of combination among them, so much difficulty in dealing with their operatives that they will work to a loss rather than go to "short time." But the view given above, if realized, will necessitate, at some time or other, a decided resort to short time, and therefore it appears probable that at periods of next year higher prices will rule than those current now, for it seems that nothing but higher prices will restrict consumption.

It would, however, be very dangerous to enter into distant operations on the strength of higher prices, for oft-repeated experience has shown us that periods of extreme prices are sure to beget a disastrous reaction. The lesson of the past year ought never to be forgotten by the mercantile

Will [illegible] single ra[illegible] mark with [illegible] Bank of England are appr[illegible] rate of known, and for some [illegible] certainty of dear interest must be low, but the certainty of dear Cotton will [illegible] ultimately create a reaction, and perhaps raise [illegible] rate of discount pretty high before the end of the year.

WHAT TO BUY.

A SERIES OF POPULAR ARTICLES ON INVESTMENTS.

No. I.

(From the Economist.)

The state of the money market indicates that much money is lying idle which the owners do not know what to do with. Confidence is said to be shaken, and in many things it is shaken. But as in any investment is preferred in which there is to have faith, be it a Russian loan, or a Queensland loan, or a Victoria loan—the sums subscribed commonly exceed the sum asked for. There is evidently a mass of money craving for a safe and not extreme income, if only it knew where to find it.

We propose, therefore, to devote a series of articles to the description and discussion of the various sorts of practical investment, and shall try as far as we can to make these articles of a popular cast and easily comprehensible. We shall not, indeed, refrain from [illegible] We shall not, indeed, refrain from giving reasons [illegible] antipathies or abstain from giving reasons [illegible] nobody ought to put their money where they [illegible] not understand, and the sole use of such articles [illegible] to make them understand. But we [illegible] obtain as much as possible from columns [illegible] which frighten many, and shall embody [illegible] homely illustrations as we can, the doctrines [illegible] We hope that, and the arguments by which we sustain them. The doctrines are by no means the worse on that account.

A piece of advice now most commonly given is wholly wrong. Safe men say, "Why cannot people be content with the old things? Why if they be rushing into something new. That sort of experimentising causes panics. We should have no such casualties if every one adhered to tried and stable investments as *I do.*" Such advice as this has been going on from the beginning of money, and has never convinced those to whom it has been said. A large number have always preferred new undertakings. And the counsel is not only practically unconvincing, but intrinsically absurd. There is a great deal of new capital—by new saving—every year, and that [illegible] saving must be invested somewhere. But [illegible] old investments are occupied, just because [illegible] are old. If A buys consols, B must sell consols, and therefore B's money has to be invested in equal sum of capital still seeks employ[illegible] Some one must start some new undertak[illegible] else new capital cannot be employed. [illegible] might as well attempt to feed an augment[illegible] population on an augmenting food, as to invest an augmenting wealth in old and tried undertakings.

The first answer to the question, How shall I invest my money? is, in the investments described to our Scotch neighbours in answer to the question. We must ask, who [illegible] that is safe for one person, is [illegible] another, and much which may [illegible] mended to one person must [illegible] shunned by his neighbour. The [illegible] the whole subject, and unless [illegible] perceived, the entire discussion [illegible] it has never struck people [illegible] and have interest for [illegible] ays been offered it, [illegible] always been famil[illegible] old maid or [illegible] ost for [illegible]

cult for them to get interest on their money. Persons who really knew nothing of what they were doing, who are incapable of learning anything to the purpose about what they are doing, began to buy shares or to subscribe for shares because they heard others were gaining much by shares. They did not know the City world; they did not know that no one ever tells you when he loses, but that most tell you (and the consummate practitioners drop adroit and delicate hints) when they gain. Accordingly these uninstructed people came into what was in its own way a most instructed world, and naturally lost all the property which they brought there.

A man who gets interest for his money should ask, "Why do I have this money? Who made this money? I could not make a sixpence myself; if the money had staid in my drawer, it would never have got any more, *why* then did it get any more?" This may sound very commonplace, almost trivial. But there is a profound saying of a great English writer that half people's errors, and those the most important, were caused by people being unwilling to accept anything so "poor" as the truth; anything which sounded so plain, easy, and unexacting. But many aching hearts would have been far easier now, if this time last year they had been humble enough to act on these mean and simple considerations. Many a growing number of people ask not *why* do I get my interest, but how shall I get more interest? and these are the legitimate prey of speculators and knaves.

The primitive considerations in money are two. Firstly, Whose labour do you propose to get a share of? 2ndly. What is your certainty that you will get a share in it? Persons who want to understand the income, should sit with folded hands, should look themselves into a room till they can answer these questions plainly, and to their own satisfaction; they should think of them when they wake of a morning, and not rest while there is any difficulty they do not understand. These questions raise two distinct topics of reflection, which must be kept apart or the subject is in a maze. The efficiency of the industry in which the investor proposes to take part, and the guarantee which the investor has that if he lends his money he will really get a share in that industry. Suppose, for example, a person buys a railway debenture, he has to consider the goodness of the railway, that is, its capacity of yielding a revenue proportionate to the capital invested in it, and so leaving a balance over and above working expenses; and next what rights the debenture gives him, and how he would enforce those rights if needful. A great many people have had a very dismal light cast on the last part of the subject, and have found that when there is confusion, or when debentures have been issued in excess, it is by no means easy to get debentures paid. The railway may be insolvent, or the legal validity of the debenture may be defective.

Unquestionably the complex structure of our pecuniary system makes it at first difficult to say whose labour you are really getting the produce of. But the difficulty of doing it is an additional reason why it should be done,—in proportion to the number of links in a chain, is the risk that the chain may be broken, and unless each link is sound, those who rely on it may be ruined.

Suppose, for example, A deposits 1000*l.* at a bank at 3 per cent. interest, whose labour does he share, or propose to share? The banker is not a producer; he sits in his place, and makes nothing, and possibly could make nothing. But he lends; that is to say, he endeavours to share in the produce of the labour of other people. The bulk of the loans of bankers are to the industrial classes through bills of exchange or in some analogous form. If the banker make good loans he is safe, and if he makes bad loans he is unsafe.

The loans of a banker are of two sorts, one in which he has actual property pledged to him like a pawnbroker, and in this case the depositor proposes to share in the skill and labour of the banker in estimating the value of such property: and much more commonly the banker lends to business people on bills of exchange, which are really on the promises of A, B, C, D, and E, combined or separate, to repay him. Here the depositor proposes to share in the skill of the banker in judging of these persons, and of the likelihood they will make money, in which first the banker and then the depositor will have a share.

It may be said that some lenders do not trust industry or trade at all—that their security is political and not economical. It may be said that a person who buys into the English funds or the French funds, trusts the English or French Government, and need not consider any entity further or more remote. But a Government for this purpose is only a taxing machine; it is as the late Sir George Lewis once said, "an engine by which the nation may be plundered;" it is, in plain English, a force by which a part of the produce of the industry of subject people may be, if there is enough, and if it chooses, and other people choose, be paid to the foreign creditor. In this case, as everywhere, you have to consider whether the industry is productive or barren, that is, in this case, whether the people are rich or poor, and also what is your means of getting at that industry in case of need. This inquiry cannot be really answered without asking what is its form of Government, not only what is the opulence, more or less, of the nation? Does it give certain rule to the honest classes—or, in any case, to the paying class of the nation, or does it give power, or the chance of power, to an anti-paying or dishonest class. And it is always to be observed that no Government is bound to pay anything which it did not promise to pay. Now the debts of States are by a curious national phenomenon contracted in the form most convenient to borrowers, and in one cardinal respect least convenient to the lender. They are perpetual annuities, that is, they undertakes to pay you so much interest every year for ever. But it undertakes no more. A great number of the simple class who invest in the funds are utterly ignorant of what they are doing. They have no notion that they are not as sure of their principal as of their interest. Of course they have only bought the perpetual promise of the Government, and what the value of that promise will be in the market hereafter, will depend on the future credit of the Government, on war or peace, on the comparative popularity of other investments, and on a hundred other considerations.

There is, indeed, an exceptional case in which you lend to a prodigal who leaves property in pledge, and you propose to yourself to get the interest, not from him, but from his pledge. You know you say to yourself, "That such a fool as A. B. will never come to good, and, therefore, I must sell off what he leaves with me." But for our present purpose such loans may be neglected,—common investors are not going to lend to prodigals. We name the exception that we may not be open to theoretical censure, and not for the purposes of practice.

The reason, therefore, why the question, how am I to invest my money? can only be truly answered by [illegible] as to the person inquiring, [illegible] persons are able to judge [illegible] the industrial process, [illegible] and others of another stamp [illegible] Some are capable of [illegible] themselves, others of [illegible] venture, others of [illegible]

But in each case, *with exactor*, [illegible] vantage which [illegible] them to [illegible] vantage

[illegible] Directors. [illegible] ON, Manager.

[illegible] ASSURANCE [illegible] for the FIRE [illegible] CLARK & Co.

[illegible] NCE COMPANY [illegible] *ne Million Pounds Ster-* [illegible] AGENTS in Bombay, [illegible] INLAY, CLARK & Co.

[illegible] SCOTTISH MARINE [illegible] COMPANY (LIMITED).—Sub- [illegible] Million Pounds Sterling. Agents in [illegible] FINLAY, CLARK & Co.

[illegible] IC FIRE AND MARINE IN- [illegible] OMPANY OF SYDNEY.—INCORPO- [illegible] ARLIAMENT OF NEW SOUTH WALES, [illegible] undersigned having been appointed [illegible] NE DEPARTMENT of the above [illegible] accept RISKS and issue POLI- [illegible], &c. by Vessels to the United [illegible] ent, or by Steamers to Indian Ports or [illegible] WART, LATHAM & Co., Agents. [illegible] 1866.

BANKS.

CHARTERED MERCANTILE BANK OF INDIA, LONDON, AND CHINA.
EXCHANGE.

The Bank grants Drafts on London, Scotland, and Ireland, Circular Notes negotiable in Egypt, Syria, and the principal Towns of Europe at the following current rates of Exchange:—

On London, at 4 ms' sight above	₹60	1s. 11⅛d.	per Rupee.
„ 3	do.	1s. 11⅛d.	„
„ 2	do.	1s. 11⅝.	„
„ 1	do.	1s. 12d.	„
On demand	do.	1s. 12⅛d.	„
On Scotland	do.	...	
On Ireland	do.	...	
Circular Notes for the use of Travellers on the Continent and to Europe Overland at 1 day's sight		1s. 10½d.	„

The Bank purchases Bills and grants Drafts payable in Calcutta, Madras, Ceylon, Hongkong, Shanghai, Singapore, Penang, Mauritius, and Yokohama.

The Bank also draws on the Branches of the Bank of New South Wales.

INTEREST ALLOWED.

On Deposits payable on demand if not less than Rs. 500 or above Rs. 50,000 at 2 per cent. per annum.

ON FIXED DEPOSITS.

12 months..	.. ..	6 per cent.
6 do.	.. ..	5 „
3 do.	.. ..	4 „

COMMISSION.

The Bank takes charge of Government Securities, Shares in Banks and other Companies, without charge, and realizes interests and Dividends thereon on the following terms:—

If to be remitted in Bank's Drafts, without charge.

If to be paid in India, a Commission will be charged of a ¼ per cent.

On returning Government Paper or Share Certificates out of safe custody, or sold on paying the proceeds of such sale in India, a commission will be charged of ¼ per cent. But if proceeds are remitted on the Bank's Drafts, without charge.

Commission charged on purchase and sale of Government Securities ¼ per cent.

All Letters should be addressed and Hoondees made payable to the Agent Chartered Mercantile Bank.

Bombay, 2nd January 1867.

CHARTERED BANK OF INDIA, AUSTRALIA AND CHINA.
HEAD OFFICE—29, THREADNEEDLE STREET, LONDON.
INCORPORATED BY ROYAL CHARTER.
PAID-UP CAPITAL—£500,000.
Manager—T. D. ADAM, Esq.
Secretary—J. C. STEWART, Esq.
London Bankers. { The City Bank. The Bank of Scotland.

Branches and Agencies—Bombay, Kurrachee, Calcutta, Rangoon, Singapore, Batavia, Hongkong, Shanghai, and Hankow.

BOMBAY AGENCY.
EXCHANGE.

The Bank's Agency in Bombay grants Bills of Exchange on the CITY BANK, London, at the following rates, viz.:—

4 months' sight (on City Bank) at		1s. 11⅞d.	per Rupee.
3	do.	at	1s. 11⅞.	„
2	do.	at	1s. 11⅞d.	„
1	do.	at	1s. 11¾d.	„
On Demand (Sight Office)		at	1s. 10⅞d.	„

INTEREST.

On Deposits repayable on demand, will be Credited half yearly (on 30th June and 31st December) at the rate of 2 per cent. on minimum monthly Balances up to one lac of Rupees in the case of all accounts the balance of which have not during the six months fallen below Rs. 1,000, when such has been the case no interest will be allowed, and on fixed deposits as follow:—

Repayable in one sum, at 3 months' notice,	3	per cent.
Do. do.	6 do.	5 „
Do. do.	12 do.	6 „

No Interest allowed on Current Account Balances or Rs. 1,000 nor on Deposits above Rs. 50,000, unless by special arrangement.

REMITTANCES.

The Bank's Agency realizes Drafts or Hoondies on the Presidency for remittance to Europe at the Bank's Bills on London without charge.

All Drafts or Hoondies forwarded for realisation, to be made payable to the "Chartered Bank of India, Australia, and China, or order." When a remittance is to be made to a lady, her Christian name must be given.

COMMISSION.

On the sale or purchase of Government Paper, Bank Stock and other Securities, ¼ per cent.

The Bank receives Government and other Securities for safe custody free of charge. Interest or Dividends thereon being credited to account, or remitted home in the Bank's Bills.

On Interest or Dividends, or proceeds of Securities by sale, ½ per cent. commission charged. The amount to be remitted home by Bills if remitted home by the Bank, no charge.

On delivering up Securities deposited for safe custody, ¼ per cent.

Office hours 10 A.M. to 4 P.M.; Saturdays 10 A.M. to 1 P.M.

Bombay, 1st January 1867. JAMES DOUGLAS, Agent.

THE DELHI AND LONDON BANK (LIMITED).—ESTABLISHED in India 1844.

Capital *One Million Sterling*, in 20,000 Shares, £50 each, with power to increase. Paid up Capital £325,000 Inca.

HEAD OFFICE, LONDON—J. C. PARRY, Esq., General Manager.
INSPECTOR OF BRANCHES IN INDIA.—DAVID LANCASTER, Esq.
BRANCHES—Calcutta, Bombay, Delhi, Lahore, Allahabad, Mussoorie, Lucknow, Jubulpore, Benares, Burjeeling and Nynectal.
London Bankers—Union Bank of London.

EXCHANGE.

4 months' sight ..	..at 1s. 11⅞d.	per Rupee.
3 do. ..	..at 1s. 11¾d.	„
2 do. ..	..at 1s. 11¾d.	„
1 do. ..	..at 1s. 11¾d.	„
On demand ..	..at 1s. 12⅛d.	„
On Scotland and Ireland	..at 1s. 10½d.	„
Circular Notes payable throughout Europe	..at 1s. 10½d.	„

* *The Bank draws upon its Head Office, 6, King William Street, London, and on the Union Bank of London.*

Government Securities are purchased and sold, also Bills of Exchange on England, Calcutta, Madras, Agra, Lahore, Kurrachee; *and on every town of importance in India, Australia and Continental Europe, also on Alexandria, Cairo, and Baghdad.*

The Bank draws also on Melbourne and Sydney in Australia.

The Bank will undertake the safe custody of Government Paper and Certificates of Shares in Joint Stock Companies, and will draw the Interest or Dividends thereon, and declared half-yearly when authorized to do, and remit the same by its own Bills without any charge. On surrender of such Paper or Scrip a Commission of 1 per cent. will be charged.

CURRENT ACCOUNTS.

Interest allowed on daily balances exceeding Rupees 1,000 at two per cent. per annum. Interest is also given on *fixed* deposits half yearly:—

At 6 per cent.	requiring twelve months' notice of withdrawal.	
At 5	ditto,	nine ditto.
At 4	ditto,	six ditto.
At 3	ditto,	three ditto.

Deposits may generally be availed of, without notice, by the Bank's Bills on London.

The Bank reserves to itself the right of giving one month's notice of paying off any of the above Deposits, or of modifying their terms.

LOANS AND CASH CREDITS

Are granted on approved personal and other Security on the usual terms. For further particulars apply to the Agency.

Remittances to be endorsed thus:—"Pay to the Delhi and London Bank Limited, or order."

Hours of Business—10 to 3: Saturdays, 10 to 1.

W. H. PEILE, Manager.

Delhi and London Bank, Limited, Rampart Row, Bombay, 24th January 1867.

NATIONAL BANK OF INDIA (LIMITED).

SUBSCRIBED CAPITAL ..... Rs. 91,91,920 (£919,200).
PAID-UP CAPITAL ..... Rs. 45,96,960 (£459,650).

Branches and Agencies.
Bombay, Madras, and London.

BOARD OF DIRECTORS.

GEORGE MILLER BLACKIE, Esq., Merchant.
FREDERICK HENRY SCHILLER, Esq., of Messrs. Bonnaudale, Schiller & Co.
SMITH A. APCAR, Esq., of Messrs. Apcar & Co.
C. E. CRESSWELL, Esq., of Messrs. Cresswell & Co.
MANOCKJEE ROSTOMJEE, Esq., Merchant.
BABOO DOORGACHURN LAW, of Messrs. Prannikisen, Law & Co.
BABOO HEERALALL SEAL, Zemindar.

LONDON BOARD.

W. S. FITZWILLIAM, Esq., late Member of the Supreme Legislative Council of India, Director of the Land Mortgage Bank of India.
E. W. WINGROVE, Esq., late of Calcutta, Chairman of Union Bank of Ireland.

London Bankers.
The Bank of England,
and
National Provincial Bank of England.
Office in London.....No. 80, King William Street.

BOMBAY AGENCY.
EXCHANGE.

The Bank grants Drafts on London, Calcutta and Madras at the current rates of Exchange. It also negotiates and collects Bills payable in those places. Instructions respecting Family Remittances are carefully attended to, and when requested, and the necessary particulars are furnished, the Bank will forward First Copy of the Bill direct to the parties in England.

CURRENT DEPOSIT ACCOUNTS.

The Bank opens Current Deposit Accounts and allows Interest at the rate of 3 per cent. per annum on customers' daily balances from Rs. 500 up to Rs. 50,000.

FIXED DEPOSITS.

The Bank receives on Money on Fixed Deposits, and allows Interest thereon as follows:—

On Deposits subject to 3 months' notice of withdrawal 4 per cent.
„ „ 6 „ „ 5 „
„ „ 12 „ „ 6 „

All Remittances should be made payable to the Agent National Bank of India (Limited), who will be glad to afford any further information respecting the Bank's terms of business.

By order of the Directors,
JAMES WINDRAM, Agent.

National Bank of India Bombay, 23rd November 1866.

BOMBAY PRESIDENCY BANK (LIMITED).—*Incorporated with limited liability under Acts XIX. of 1857 and VII. of 1860 of the Legislature of India.*

SUBSCRIBED CAPITAL.—ONE CRORE OF RUPEES IN 40,000 SHARES OF Rs. 250 EACH, WITH POWER TO INCREASE.
Paid-up Capital Rupees 5,581,850.
OFFICES—No. 40, MEDOW STREET.
Board of Directors.
PESTONJEE NOWROJEE PORBUNDER, Esq.
FRAMJEE CAMA, Esq.
[illegible] WADIA, Esq.

INSURANCES.

POLICIES INDISPUTABLE.

ALBERT LIFE ASSURANCE COMPANY.

Established 1838.

For the Assurance of Lives and for Granting Annuities and Endowments.

HEAD OFFICES, 7, WATERLOO PLACE, PALL MALL, LONDON,

WITH BRANCHES AT CALCUTTA, MADRAS, BOMBAY, CEYLON, CHINA, AND JAPAN,

And Agencies throughout Europe and India.

CAPITAL—HALF A MILLION STERLING.

Accumulated Fund upwards of £735,000. Revenue exceeds £365,000.

New Business progressing at the rate of nearly £50,000 per annum in Premiums.

One of the distinguishing features of the Company has always been its prompt settlement of claims.

The sum paid to claimants up to the present time (inclusive of Bonuses) rather exceeds TWO MILLION STERLING.

BOMBAY BRANCH.

Local Board of Management.

HENRY EDWARD ASTLEY, Esq., (Ewart, Latham & Co.) Merchant.
THE HON'BLE FRAMJEE NUSSERWANJEE PATEL.
SAMUEL MCCULLOCH, Esq., (Barrister-at-Law).
WILLIAM LOUDON, Esq., Administrator General.

Medical Officer—Surgeon Major T. B. JOHNSTONE, M. D
Solicitors—Messrs. HEARN, CLEVELAND & PEILE.
Agents— „ „ EWART, LATHAM & Co.
Bankers—THE BANK OF BOMBAY.
Secretary—D. MCLAUGHLAN SLATER, Esq.

ADVANTAGES OFFERED TO ASSURERS.

Policies indisputable. Bonuses quinquennial.

Lives assured through the Indian Branch may reside or travel in any part of the world except the Western Coast of Africa.

Immediate reduction to English rates on the lives Assured reaching Europe. Promptitude observed in issuing Policies. No charge for Entry-money, Policies or Medical Fees. Premiums may be paid in one sum, or Yearly, Half Yearly, Quarterly, or Monthly.

Thirty days of Grace allowed for Yearly and Half-yearly payments, and fifteen for Quarterly or Monthly.

Assignments of Policies registered without charge.

Assurances may be revived within six months of the date on which the Premium became due. Civil rates charged on the lives of Military Officers holding Civil appointments (Police and Constabulary Corps excepted). Policies may, at the time of being effected, be made payable in London at the rate of two Shillings sterling per Company's Rupee.

SPECIAL NOTICE.

The rates of Premium charged by this Company will be found upon comparison to be generally lower than those of other Offices:—The "With Profits" rates are very considerably lower, and in some cases amount to *little more than two-thirds* of what is charged, so that Assurers upon that scale secure an immediate and permanent advantage independently of further benefits derived from quinquennial divisions of Profits.

FOR EXAMPLE.

The following Premiums are required at the undermentioned ages for the Assurance of Rs. 1,000 for the whole term of life with Profits; the rates for the non-participating scale being about 10 per cent. lower:—

Age.	Civil. Half-yearly.	Civil. Monthly.	Military. Half-yearly.	Military. Monthly.
	Rs. as. p.	Rs. as. p.	Rs. as. p.	Rs. as. p.
20	16 8 0	2 1 0	19 8 0	2 2 3
30	20 0 0	3 8 8	22 0 0	3 14 4
40	25 0 0	4 6 10	26 0 0	4 9 8
50	33 0 0	5 13 6	33 8 0	5 14 11
60	46 0 0	8 2 4	47 0 0	8 5 2

THE SHORT TERM PREMIUMS have recently been materially reduced, and the following examples show the Annual Premiums required for the assurance of Rs. 1,000 for the different periods at the respective Ages:—

Age.	Civil. 1 yr.	3 yrs.	5 yrs.	7 yrs.	Military. 1 yr.	3 yrs.	5 yrs.	7 yrs.
25	27	28	28	28	34	34	34	35
35	31	32	32	33	36	37	37	37
45	39	40	41	42	42	43	44	45
55	53	55	55	51	54	56	57	59

Half yearly, Quarterly and Monthly payments in proportion.

Annuities and Endowments granted on favourable terms and every description of Life Assurance Business transacted.

For further particulars, forms of Proposal, Reports, Prospectuses, &c., apply to

D. MCLAUGHLAN SLATER, Secretary.
Church Lane, Bombay, 16th March 1866.

GUARDIAN FIRE & LIFE ASSURANCE COMPANY.—The undersigned are prepared to issue POLICIES against FIRE on the usual terms.

SIR CHARLES FORBES & Co., Agents.

ROYAL INSURANCE COMPANY.—Capital £2,000,000 sterling. Funds in hand exceed £1,000,000.

FIRE BRANCH.

	£	s.	d.
Fire Premiums 1862	306,690	15	
Do. 1863	341,668	3	2
Do. 1864	396,403	13	10
Showing an increase over 1863 of	54,735	10	8

Policies covering risks on Merchandise and Buildings in Bombay continue to be granted by the above Company through their Agents. DETACHED BUNGALOWS AND HOUSEHOLD FURNITURE insured on very favourable terms.

LIFE BRANCH.

	£	s.	d.
Life Premiums for 1862	73,150	18	6
Do. 1863	105,703	1	11
Do. 1864	152,159	2	9

The undersigned, under instructions from the Head Office, are prepared to receive Proposals for Life Assurance with the above Company from Residents in India, and will be happy to afford every information regarding Rates of Premium, Participation in Profits, &c., to intending applicants for Insurance.

CAMPBELL, MITCHELL & Co.,
Agents, Royal Insurance Company,
Bombay, 16th September 1864.

QUEEN INSURANCE COMPANY.—HEAD OFFICE, QUEEN INSURANCE BUILDINGS, LIVERPOOL. CAPITAL—£2,000,000.

TRUSTEES.—Thomas Edwards Moss, Esq.; Christopher Bushell, Esq., and Edward Heath, Esq.

DIRECTORS.

Bernard Hall, Esq.	William Hickman, Esq.
William Hind, Esq.	W. Thompson Hill, Esq.
Patrick Hunter, Esq.	R. W. Kelley, Esq.
Henry Fowler, Esq.	George B. Kerford, Esq.
Lewis J. M. Mason, Esq.	Joseph Kitchen, Esq.
William Aikin, Esq.	Peter M'Lagan, Esq.
H. G. Ashhurst, Esq.	Dadabhai Nasorjee, Esq.
John Bateson, Esq.	John T. Pagan, Esq.
John Bingham, Esq.	R. Barclay Reynolds, Esq.
William Rotondby, Esq.	John Sharp, Esq.
T. Ridgway Bridson, Esq.	Thomas Simpson, Esq.
Thomas Cardwell, Esq.	Francis Tothill, Esq.
Alfred B. Cowie, Esq.	J. B. Thomson, Esq.
Henry Duckworth, Esq.	H. C. Tunnicliffe, Esq.
Andrew Galbraith, Esq.	Rogers Waterhouse, Esq.
Charlton R. Hall, Esq.	

ACTUARY & GENERAL MANAGER.—J. Moncrieff Wilson, Esq.

SECRETARY.—John Elphick Leyland, Esq.

The Rates of Premium will be found as moderate as those of other first class offices. For further information and particulars apply to LAWRENCE & Co., Agents in Bombay.

ROYAL EXCHANGE ASSURANCE CORPORATION.—Policies covering the risk of Fire on Merchandize and Buildings in Bombay are issued by REMINGTON & Co., Agents, Royal Exchange Assurance Corporation. Bombay, 16th August 1865.

THE LONDON ASSURANCE CORPORATION, FOR FIRE, LIFE, AND MARINE ASSURANCES.—INCORPORATED BY ROYAL CHARTER A.D. 1720.

HEAD OFFICE—No. 7, ROYAL EXCHANGE, LONDON, E.C.

JOHN ALEXANDER HANKEY, Esq.—*Governor.*
BONAMY DOBREE, Esq.—*Sub-Governor.*
PATRICK F. ROBERTSON, Esq.—*Deputy-Governor.*

DIRECTORS.

TH. ALEXANDER, Esq.	HARRY GEO. GORDON, Esq.
LYES ARBUTHNOT, Esq.	EDWIN GOWER, Esq.
CH. BAGGALLAY, Esq.	SAM. GREGSON, Esq., M.P.
BONHAM BAX, Esq.	A. C. GUTHRIE, Esq.
MES BAITH, Esq.	LOUIS HUTH, Esq.
WARD BUDD, Esq.	CHARLES LYALL, Esq.
RA W. COLLET, Esq.	JOHN OLD, Esq.
HARLES CRAWLEY, Esq.	Capt. R. W. PELLY, R.N.
R FRED. GURNEY, Bart.	DAVID POWELL, Esq.
G. DALGETY, Esq.	ALEX. TROTTER, Esq.
IN ENTWISLE, Esq.	WM. BEVAN WATSON, Esq.
RT GILLESPIE, Esq.	LESLOCK P. WILSON, Esq.

JOHN LAURENCE ..... *Secretary.*
JOHN ANTROBUS ..... Esq., *Underwriter.*
ARTHUR H. BAILEY, Esq., *Accuary.*
B. BATEMAN, Esq., *Manager of the Fire Department.*
J. HUNTER, Esq., F. R. C. S., *Medical Referee in Bombay.*

LIFE DEPARTMENT.

The Corporation has granted Assurances on Lives for exceeding One Hundred and Forty Years, having Policies on the 7th June, 1721.

The entire profits, without any deduction management, are allotted to the Assured.

It will be found to be more advantageous Holders than an apparently larger proportion of the Policy holders may be appropriated either in increase of the Sum Assured or as an immediate Cash payment.

Assurances may also be effected without participation in profits, at reduced Rates of Premium.

An allowance will be made for the surrender of Policies for the whole term of Life, on which not less than three years' premiums have been paid.

The Agents are empowered to accept proposals and to issue Policies.

Risks on Parsee and Eurasian Lives accepted at European rates.

FIRE DEPARTMENT.

Fire Insurances are effected at Moderate Rates upon every description of Property.

Floating Policies are granted at usual premiums.

MARINE DEPARTMENT.

Marine Insurances are effected at the current premiums.

The undersigned are prepared to issue Policies of the Corporation of the London Assurance as above, payable either here, in London, or at any of the undermentioned Agencies:—

Madras.....	Messrs. ARBUTHNOT, & Co.
Calcutta	„ MACKILLOP, STEWART, & Co.
Hong Kong	„ DENT & Co.
Shanghai	„ DENT & Co.
Mauritius	„ BAITH & Co.
Melbourne	„ DALGETY & Co.
Launceston	„ DU CROZ & Co.
Hobart Town ...	„ Mr. LAVINGTON ROOPE.
Adelaide	„ ELDER & Co.
Sydney	„ FANNING GRIFFITHS & Co.
Dunedin.....	„ DALGETY RAITRAY & Co.

For further information and Prospectus apply to
EWART, LATHAM & Co.,
Agents, London Assurance Corporation.
Bombay, 30th June 1866.

INSURANCES.

THE LIVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY.—Policies of Insurance against Fire, upon Dwelling Houses and other Buildings in both the European and Native parts of the island of Bombay, continue to be issued by the undersigned on behalf of the above Company.

RITCHIE, STEUART & Co.

LONDON AND ORIENTAL STEAM TRANSIT INSURANCE OFFICE.

JAMES HARTLEY & Co., *Managers.*
ESTABLISHED 1843.

THE undersigned is prepared to grant Policies on behalf of this Office to the extent of Rs. 20,00,000 on all first class steamers at current rates of premium.

Claims are payable at the option of the assured either in India, China, or London according to the established usage of Lloyds.

G. F. HENRY, Acting Agent.

P. & O. S. N. Co.'s Office,
Bombay, 29th July 1864.

THE STANDARD LIFE ASSURANCE COMPANY.

Established 1820.

With which is now united

THE COLONIAL LIFE ASSURANCE COMPANY.
COLONIAL AND FOREIGN ASSURANCES.

An Amalgamation having been formed between the STANDARD LIFE ASSURANCE COMPANY and the COLONIAL LIFE ASSURANCE COMPANY, the business of the United Companies will henceforth be conducted under the title of the STANDARD LIFE ASSURANCE COMPANY.

The Annual Revenue of the Standard Company is now upwards of £260,000, and the Accumulated Funds amount to upwards of £3,500,000 Sterling. The New Business transacted during the past year amounted to the large sum of £1,375,000 Sterling, the corresponding Premiums amounting to £45,837 per annum.

MODERATE RATES charged for residence in the Colonies, India, and other places abroad.

LOCAL BOARDS AND AGENCIES in India and in all the British Colonies, where every facility will be afforded in the transaction of business, and where Premiums may be received and Claims paid.

Immediate reduction of Premium on return to Europe, or other temperate climate, without Medical Certificate.

PROFITS divided every five years.

The New Colonial and foreign Prospectus may be had on application at the Chief Offices of the Company, or to the Agents at home or abroad.

WILL. THOS. THOMSON,
Manager and Actuary.
D. CLUNIE GREGOR,
Colonial and Foreign Secretary.

Bombay Board.
H. PRENTIS, Esq.
H. SOMERVILLE, Esq.
C. M. KEIR, Esq.
A. STEWART, Esq.
Agents at Bombay.

THE LONDON, ASIATIC, AND AMERICAN COMPANY (Ltd.) 11th July 1866.

FOR SALE.

FOR SALE, at the Office of this Paper—Price Rs. 4.—Rules relating to the winding up of Joint Stock Companies, made by the High Court of Judicature at Bombay, pursuant to Section 189 of the Indian Companies' Act 1866.

FOR SALE, BOILERS, ENGINES, SHAFTING, DRUMS, GINS, and OPENERS with ROOFING for a complete Factory of 60 to 100 Gins.

Private offers will be received, and if the Machinery be not sold privately it will be put up to PUBLIC AUCTION in a few days.

For further particulars apply to
19th Sept. 1866. LEX. G. BRICE & Co.

FOR SALE, new IRON BARGES, measuring 88 to 90 in length, 20 feet beam, 6